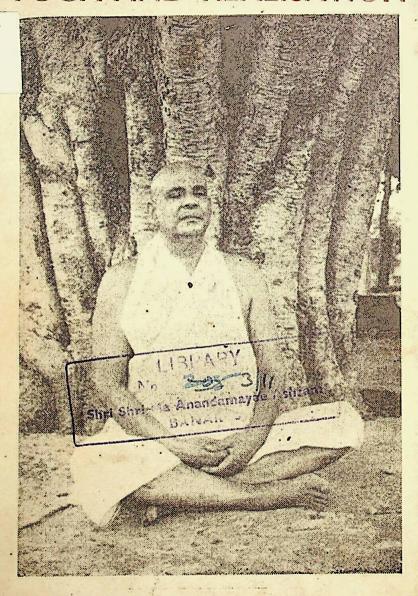
YOGA AND REALISATION



SRI SWAMI SIVANANDA

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YOGA AND REALISATION

From the divine pen of H.H. Sri Swami Sivanandaji Maharaj has emanated a ceaseless stream of soul-elevating spiritual literature, during the past thirty years and more. Besides being the author of over 200 books today, and besides getting published and distributed free on a worldwide scale, countless leaflets, pamphlets and books, Sri Swamiji has contributed inspiring articles to various newspapers and periodicals all over the world. In order that they might give you permanent inspiration they have been reprinted in book-form. The present work is a collection of quite a number of such articles.

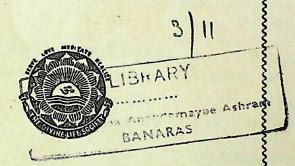
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YOGA AND REALISATION

By
SRI SWAMI SIVANANDA



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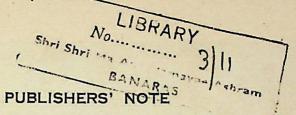
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From the divine pen of H. H. Sri Swami Sivanandaji Maharaj has emanated a ceaseless stream of soul-elevating spiritual literature, during the past thirty years and more; and it would be quite true to say that today His Holiness's message has penetrated every part of the world and has won for the forces of God and goodness millions of hearts into which Sri Swamiji has instilled a natural love of fellowmen and a keen aspiration to realise the goal of life.

Besides being the author of over 200 books today, and besides getting published and distributed free on a worldwide scale, countless leaflets, pamphlets and books, Sri Swamiji has contributed inspiring articles to various newspapers and periodicals all over the world.

The present work is a collection of quite a number of such articles. They have already thrilled many hearts, and awakened many dermant souls. In order that they might give you permanent inspiration they have been reprinted in book-form and is persented to you as our humble love-offering. We earnestly pray that you will make the best use of it, practise Yoga and attain Realisation.

Sivananda Nagar 20th September, 1955, 4th Anniversary of the Forest University Press

Publishers

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THIS VOLUME

Is printed and Published as a

Token of our sincere appreciation of
and deep gratitude to

SRI OLGERTS KAUGERTS

Melbourne, Australia,

For the meritorious services he has rendered To the Divine Life Mission Especially in Australia

OM



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INSPIRING KIRTAN DHWANIS

Radha Ramana Mukunda Murare Kamala-Vallabha Kaliyugavarada

Raghupathi Raghava Rajaram Patitapavana Sitaram

Iswara Allah Tere Nam

Sab-ko Sanmati De Bhagavan

Esukristu Ati Pavana Nam

Sab Santanake Kare Pranam

Buddha Bhagawan Tere Nam Satya Ahimsa De Bhagavan

Nitya Niranjana Nischala Nam

Sab-ko Bhagavan De Aram

Shambu Shantiskanda Gopal Sab Hai Tere Pavana Nam

Khane Peene Sone Se

Mujhe Kabhi na Mila Aram Ram

Hare Rama Tere Nam

Bhajana Karna Mere Kam Rama

Raghupati Raghava Raja Ram

Gauri Shankar Sitaram

Sitaram Jaya Sitaram

Radheshyam Jaya Radheshyam

Bhajamana Pyare Sitaram

Bhajamana Pyare Radheshyam

Bhajamana Pyare Rama Rahim

Bhajamana Pyare Krishna Karim

Ayodhya Vasi Rama Namo
Gokula Vasi Krishna Namo
Jaya Raghunandana Jayasiyaram
Janakivallabha Seetaram
Rama Rama Jaya Rajaram
Rama Rama Jaya Sitaram
Yadupati Vrajapati Jaya Ghanashyam
Patitapavana Radheshyam
Adupati Vrajapati Jaya Ghanashyam
Rukmini Vallabha Radhesyam

गुरुप्राथना

(Sri Gunde Rao Harkare Sessions Judge Rtd.) कालोऽयं समुपस्थितोऽतिकठिनोऽतिकांतशांतिः पापी यो दिवसो महाप्रलयकृत् श्वः श्व: समायास्यति ॥ त्राश्चर्यं विषवीजसुतमचिरात् तत्पर्यशंसीन्महा— शाखित्वेन, करोति यो विषमयं हा ! सर्वभुर्वीतलम् ॥१॥ ध्वस्तं संप्रति पारतंत्र्यतिमिरं स्वातंत्र्यभारवान् प्राचीफालम जंकरोति, किर्णैमागल्यदैः पाटलैः ॥ प्राचीनः समयो गत: समुद्तिः कालो नवीनोऽधुना कृत्या जात्रति हा ! परानुकरणस्वांतःप्रवृत्यात्मकाः ॥२॥ ग्रस्त्यद्यापि पितामहार्जितधनंत द्विक्थभाजो लोके स्याम कथं ? यदीदश इहाचारोऽस्ति हीनो हि नः ॥ श्रस्त्यद्याप्यसुमात्रशिष्टभसितच्छन्नोऽपि वह्निर्जरन् यश्चान्तर्धमनीभिरेव महता यत्नेन जाज्वल्यते ॥३॥ खडगाखडिंग समुत्थिते तु तुमुले शखं पतेत् कस्यचित् हस्ताच्चेदितरो न्यवर्तत रणाद्यावन्न गृह्णाति स: ॥ श्रन्यं खडगमयं हि शास्त्रविहितः प्राचीनधर्मी महान् सर्वेरायुघजीविभिः कृतकरैर्नित्यं प्रमाणीकृतः ॥४॥ हन्तात्रैव निरायुधाः सुकृतिनः शांताः चमाशस्त्रिणः सत्ये चाप्रहिणोतिनिष्धं णतया घात्यंत एवायुधैः ॥ नैते, किन्तु पतिव्रताश्च वनिता लत्तीक्रियंतेऽवला परिपंथिभि: कुमतिभिस्तत्ते रयोगोलकैः ॥१॥ वीरस्वः शाम्यत्येष न विप्नवोऽप्रियकरः सामादिभिर्वाऽऽजिभी राराजीति रजस्तमध सकलं न्यक्कृत्य सत्वं परम्॥ पूर्वाचारपरंपरागतसदाम्नायैकवेद्ये धर्मे सत्विमिति स्थितिः सतु चिराद्र धर्मी वनांतर्गतः ॥६॥ आम्यन्नेष वनाद्वनं चिरमसौ प्राप्तोऽधना राजते त्वद्र्पेण जगद्विपज्जलनिधेरुद्धतु कामः स्वयम् ॥ तस्मात्चं दययैव पालय शिवानन्दप्रभो सत्वरम् ह्ये कोनश्च तवाद्य सप्ततितमो जन्मोत्सच: शोमनः ॥७॥

BIRTH OF A NEW ERA

From: Shri Upasani Ashram, SAKURI. Dated: 6-9-55

Glorious Immortal Self!
OM Namo Narayanaya.

Salutations and adorations.

It is a matter of unique pleasure to me to write to your Holiness on the auspicious occasion of Thy 69th Birthday.

It has been the day of great joy and supreme rejoicing all the world over. Indeed, Siva's Birth is the Birth of a New Era in the history of the world. Thou art the pride of our country and glory of the world. May You live long for many years to come, to bless the humanity at large with Light, Peace and Joy.

With profound love and OM,

Thy Own Self,

GODAVARI

(H. H. Sati Godavari Mata)

SIVANADA: THE SPIRITUAL LEADER OF MANKIND

(Dr. B.L. Atreya, M.A. D.Litt:, Kt. Com., K.T., M.T.A., Benares Hindu University)

It is my earnest prayer to the Almighty Ruler and Controller of the Cosmos that He may continue to spare Swami Sivananda for this world for many many more years to come. May he continue to serve, inspire and guide humanity as long as it needs men like him whose life, thoughts and emotions tend to raise it up to spiritual heights. May he be able to bring a spiritual evolution of mankind of today which is immersed in deep ignorance about the deeper realities of life, and consequently is living a life of selfishness, hatred and strife, and pursues mundane values of pleasure, power and wealth. May he be able to act like a spark of Spiritual fire kindling innumerable flames of spiritual lives. The world today needs Enlightenment, Wisdom, Love and Inner Peace. May God make him a more and more powerful instrument to bring these home to every seeking heart. May he become more and more perfect, selfless and serviceable son of God to be able to bring His Glorious Kingdom of Heaven nearer to the Earth, to use Christian phraseology. May he become a great Spiritual Magnet, a Divine Star, and a Selfless Servant. May his body remain free from ailment and may he retain the youthful vigour as long as he remains on this earth. May God bless him in all possible ways.

SIVANANDA - THE LIGHT OF THE WORLD

(Speech delivered by Mr. Theodor Von Radloff, Swiss Correspondent, Dehra Dun, on the eve of his departure for Switzerland).

Tomorrow, I have to say good-bye to all of you, but Swami Paramananda invited me to say a few words to you, and I am grateful that I can do so, because I would like to stress tonight what I have achieved during the time of my stay in this Ashram. Usually I was staying alone in my hut up in the forest in my own way, and there was actually no need to come down and to discuss anything or to speak anything. It was the atmosphere of this place which I felt from there. From time to time, of course, I went to Dehra Dun or to Delhi in order to return after one week or ten days, and each time, I must say, I could feel the difference between the worldly places outside the Ashram and the atmosphere here on the bank of the Ganges. Therefore, when I now go to Switzerland, I shall be able to tell the people there that really the light for the world will come from the East. You may know perhaps that in Europe nowadays people are more or less restless and that they have not much faith in their own religion, Christianity; actually they are trying to find something new. Their old outlook of economic progress and materialism has proved to be wrong in Europe and will also prove the same in India and all over the world and they have a similar

vacuum às you find nowadays in some places in this country. For that reason, the Divine Life Society in Europe, and probably all over the world, is more or less every month increasing. I am getting letters from friends, from New York, Berlin, etc., who are asking me about Swami Sivananda, because his name is well known and famous all over the world and it is no exaggeration to say that he is the most famous living saint of India in the same way as years ago Swami Vivekananda or Ramakrishna. In the same way nowadays Swami Sivananda is the hope for the whole world and mainly so for Europe. It is quite interesting that this materialistic Europe which brought materialistic and progressive outlook to India, is now turning, while India is getting more and more materialistic. But I still believe that the light will come from India and from the East and that this light will convert the materialistic West and whole world, and I must mention therefore that we cannot be grateful enough to Swami Sivananda who has played such an important role in this development.

A FRAGRANT FLOWER

Ananda Kutir, 9th September, 1955

His Holiness Swami Sivananda Maharaj Ananda Kutir.

My adorable Guruji,

I actually do not know how to thank you for all your kindness with which you received my family yesterday. When my children left last night, their last words were: "Please give to Swamiji our love and gratitude. It was a wonderful day." And also my wife asked me to thank you again for everything.

I myself have to thank you even much more. It is difficult to imagine how much I have been influenced by this stay in the Ashram. It will affect my whole life. And I know now much better than before which way I have to go in my life. Although I never try to speak with you (because I have to learn at first) I feel every day your blessing and your protection. I doubt whether there is any power in the world which could separate me from you.

A man who tries to develop will not speak much. So you will understand when I close this letter already now. You are my Guru, and there is no need of many words. Because you know anyway what I think and feel.

I remain with devoutest regards,

Your grateful disciple.

Theodor Von Radloff

SIVANANDA'S CONSTANT GRACE

(Sri Dwarka Nath Jhingan, M.A., LL.B., New Delhi)

I do not find adequate words to express my gratitude for your spontaneous kindness, graciousness, liberality and magnanimity. Ever since you took me under your kind care and guidance, I have been receiving regular supplies of the Magazines Pamphlets, books and sacred Prasad of Shri Viswanath Temple. Today I received your special Prasad in the form of certificate of the Yoga Vedanta Forest University, Rishikesh. I am still wondering how loving care and constant and unfailing grace you bestow even on persons like me. In the certificate of the University I would interpret the words "Adhyatma Ratna" as a blessing meaning 'Attain and realise". In other words it is the ancient Vedic blessing "Arise, awake and Realise the Truth". Sir, you have thus awakened me from the slumber of ignorance and pointed to me the path to be pursued. In your unbounded wisdom it must have been thought essential to shake me up from the stupor and coma of worldly life. I am much beholden to you for your loving care.

Your head is the lofty peak of snow-covered Kailas, far above the humdrum of worldly life and ever fixed at its aim. Your heart is as deep as the nnfathomable Ocean, the repository of purest and

most precious gems of spiritual virtues like mercy, love, grace, and Kripa. It is at the same time as vast as the blue sky, open and spread out to give shelter to all who come within its ambit and also provides light and clear guidance to them at all times, day and night. Your keen desire to benefit mankind by your precious Teachings reminds one of Dev Rishi Narada who was constantly wandering in all regions in search of persons requiring his help and guidance.

Your indescribable Udarata (generosity) brings to our minds the Great Lord Mahadev Shiva who is ever giving away all that He has to those who seek His Grace. Such is indeed Lord Shiva and my Guradev.

SPIRITUAL LEADER OF THE HIGHEST CATEGORY

(Sri M. K. Spencer. Karachi)

All the admirers and devotees of Swami Sivananda will be celebrating, throughout the world, the 69th Birthday of Swamiji with spiritual fervor. It will be a day of inner rejoicing not only for him, but to thousands and thousands whom he has lifted from darkness into the light and has linked their souls with the Infinite. He has done termendous service to mankind.

It is the Spirit that matters. If Swami Sivananda had continued his service as a doctor, he would have been recognised as a great healer of the body. But that service in comparison to what he has rendered in the last thirty years of his life would have been of not much significance to the world. By taking Sannyas and living only in spirit above the bindings of the flesh, he has rendered yeoman service both as a healer of the boody and soul and paved the way for a great religious awakening not only in India but in all other parts of the world.

I love India passionately. I love this country, not because I have lived in India, all my life through, but because it has produced spiritual men of the highest category. India is a land of saints and sages. It is spiritual. It is this that grips the soul and I am so happy, on the 69th birthday of Swamiji, and wherever he has established the branches of his Divine Life Society and they are spread all over the world-there will be celebrations reminding man of his link with God and the real goal of life. May he live long and continue to lead the world in the path of the Spirit!

FOREST UNIVERSITY WEEKLY —A TRIBUTE—

Dr. Frederic Spiegelberg, Ph.D. Stanford University, Stanford, California.

During recent months, I have received several packages of recent Ashram publications, for which I am very grateful. Today I should like to comment specially on the ever-repeated weekly joy of receiving Swami Sivananda's little periodicals!

"The Yoga Vedanta Forest University Weekly" is one of the finest periodicals on Indian philosophy in existence. I sincerely congratulate Sivananda on this achievement. Every single issue contains such a wealth of information and stimulation that one is eagerly looking forward to the next weekly issue. Its various features, like his articles, focusing on some essential aspect of Indian philosophy, the excellent biographical sketches of some spiritual leader-personality the fascinating hour-for-hour records of the Ashram's activities—all this is of greatest value to students of the eternal message of India.

I wish Sivananda with all my heart success in his endeavours, and continuing good health to him.

SIVANANDA'S TRANSFORMING INFLUENCE

To Sri Swami Sivananda

Reverent Immortal Atman,

OM Namo Natayanaya.

After getting the divine illumination, Thou and Thy loyal team of pure-minded and well-disciplined sages and Sanyasins have made Rishikesh a dynamic centre of inspiration and driving force to mould, shape and assist mankind in their onward march to the ultimate goal or Sat-Chit-Anandam, the original divine home of all Jivas. Undoubtedly, you are the greatest guiding star not only in India, but outside also, to lead one along the path of progress, perfect freedom, peace and everlasting bliss. Your letters, pamphlets, periodicals, and books have been of substantial help to the seekers of knowledge. Thy teachings have helped me to a considerable extent to transcend 'Rajas' and 'Tamas' and become established in 'Sattwa' and spiritual tranquillity. Thy guidance has helped me to considerably reduce my mind's attachment to the body, the senses and the sense-objects. How mhch have I squandered the energy of my mind on unwanted object and foreign idea which I now view only as a series of unconnected and fictitious day-dreams: Thy teachings have made me aware what a wonderful and invaluable treasure there is within me and everyone else and the power of unfolding the ever-present and eternal divinity lies latent in everybody.

I am grateful to Thee for kindly conferring on me the title of 'Prachara Praveena' since it is a manifested, visible and outward expression of the divine Grace that I am receiving from my Gurudeva With Thy blessings and divine Grace, I do hope to be able to deserve more and more the trust Thou hast reposed in me as a medium to serve in the field of dissemination of knowledge and to become more and more established in cultivation of Truth, Love and Purity.

With regards, Prem and Om to my Gurudeva and all those holy Sages and Sanyasins who have created in Sivananda Ashram an atmosphere of Brahma Lokam, Vaikuntam and Kailasa.

-At Sri Gurudev's Lotus Feet,
V. K. Eradi
[Rao Bahadur V. K. Eradi, B A , B.L]

AMAZING SPIRITUAL SERVICE

May God Almighty bless Swamiji with long life and vigour to carry on his noble mission and guide us to Immortality.

It is amazing to think what one person could do for the spiritual uplift of humanity. Swamiji has come down amongst us as our Patron saint to redeem us from this sinful world and establish Immortality and may his ever loving care and blessings protect and guide my path.

-Mrs. S. Tambyah Colombo, Ceylon.

On the 69th Birthday of Your Holiness, I send my Greetings and Pranamas. May the service you have been rendering afflicted humanity increase! And, may your healing touch become more and more pervasive, making mankind whole.

-Dr. T.M.P. Mahadevan, M.A., Ph. D., Professor of Philosophy, University of Madras, Madras-5.

THE SECRET OF SWAMI SIVANANDA'S BOOKS

(By Dr. Estebon Lescirysryn, Argentina)

Priceless are the Sivananda's books and of a mysterious influence.

Each word becomes a living creative force, magical medium of light and power carrying the spiritual current in all parts of the world, to reach those persons likely to profit by it. These words will never passuselessly out into the void whether written or spoken. These words have a liberating effect, inspiring value and stick like arrows in the minds of others.

It is too little to read them. Every book must be studied word by word, its contents mastered and its profound meaning assimilated.

Sivananda's books inspire by elevating our souls into the higher moods.

Through this inspiration they awaken in us the spiritual aspiration towards Truth and heartfelt desire to be uplifted into the higher region of the Spirit. This aspiration acts as the force which propels us forward on our inner inquiry. The sparks of this aspiration light our minds.

Sivananda's books appeal to our Inner Self and lead into the spiritual world which is within us. They change the outer man in inner man. By spreading of the spiritual knowledge, they influence our head, heart and deeds, cultivate our thoughts by clarifying and purifying them and educate our feelings. Through the emotions-cultivation, they prepare the right conditions for the incoming of the spiritual Revelation, which expresses itself in the sentiments of adoration, devotion, reverence, homage and humility towards that which is greater, grander and nobler in person and nature.

They influence the events of our daily and worldly by giving us a new orientation, new angle of vision and new spiritual outlook upon the man, world, and God. They give us a new spiritual conception of the goal of our life.

His books guide us in our spiritual ignorance and darkness and teach us, that our worldly life is only existence, that real life is our inner spiritual and eternal life.

Sivananda's books show us the path to Self-knowledge, which leads through the silent and profound discovery, investigation and reflection of the spiritual truth, of our spiritual end and divine self and simultaneously they point out the way to Self-Perfection, which leads through the spiritual exercises and realisation of the spiritual Truth in our own life.

His books contain the quintessence of all great religions of the world, respecting them and their religious-philosophical teachings.

Sivananda's books lead us to the spiritual training by giving the rules, principles, methods and means for practical exercises. Through their spiritual training we cultivate fine feelings and qualities of character, essential for us in the summit of the higher life. This spiritual training helps us to sublimate our lower nature with her gross feelings as hate, envy, jealousy, greed, lust, egoism, etc., and liberate our hidden higher self with its divine virtues as love, compassion, service, sympathy, humility, etc.

His books bring our souls in high atmosphere and keep them concentrated on spiritual vitality with which they are being nourished.

Sivananda's books are the way to the spiritual attainment, to the affirmative awareness of our divine nature, of the existence of our unkown Real Self, Atma, Brahman and through this attainment we come finally to the Self (God) Realisation, as the goal of our life.

Owing to Self-Perfection we can—and just—begin to spiritualise our daily and worldly life and make it higher and happier, laying at the same time, the foundations for the universal brotherhood, universal love and unity of humanity. Through the spiritual transformation of our Self we realise simultaneously the spiritual regeneration of humanity. The man is the cell of the humanity-organism and every organism-regeneration begins and performs through the cell-regenration.

We begin the reading of Sivananda's books with admiration, then pass to study them with adoration and deep concentration and with spiritual aspiration. In it lies the great secret of Sivananda's books.

SIVANANDA: THE GREATEST AMONG THE GREAT PERSONALITIES OF THE AGE

(Sri Keshavlal V. Sheth, Bombay)

I feel immense joy and pleasure as the day comes nearer so much so that I find no words to describe it. Hundreds every year pay their homage by writing articles fitting to the occasion (Birthday of Swamiji). But who am I to write about him and yet I cannot keep myself away from the temptation of writing a few lines. This is an humble effort to try to show in Him what I have seen in HIM.

So far, I have been to the Ashram thrice—(as a faint shadow of my dear and near friend, Dr. Adhvaryoo, who is a great disciple of Swamiji) and I had the pleasure and good fortune to see Swamiji and watch him from near angle—working day-in and day-out for the humanity as a whole. He is as wide as the universe. He knows no boundary. He works for all. He is for all. He is all, Master of all Yogas, Sutras and Sastras.

He is all Joy, at all time, every time. Over and above his daily routine Sadhana, he works so incessantly as none else can. He is kind to one and all. He is ever ready. One can have him at any odd hour. In his presence you feel Shanti. You forget miseries and worldly affairs. You feel as if you are his and he is yours. He mixes with all. He laughs like an innocent child and laughs heartily. He is

Gambhir as well as humorous. He is ever active. He speaks nicely, sweetly, accurately, measuredly, plainly and in the most simple but exact lucid language. He is a great preceptor and writer. Every word coming from his mouth is the gospel of Truth. The chronicler (Swami Gurusarananandaji) who follows him like a shadow does the yeoman service to the mankind by noting down every word he speaks at any time of the day and if you want to know the real magnitude and worth of this great Saint—the easiest way is to read "Sivananda-Day-to-Day" which is being published from time to time. Over and above Swamiji Maharaj has written more than 200 books. Already published, much more awaits publication, plus his day-to-day writings—the flow of which continues unabated.

He is a great exponent of Ahimsa—Ahimsa in its true form. He does not tolerate harm even to a small living insect—say, to any living creation of God.

He finds immense pleasure in doing service to the mankind, specially to the sick and the poor. We feel as if he is dancing with inner joy when he gets chance to serve—and which is his life and blood. He is also happy when he sees others doing such selfless service. He always tells: "No need to read books or do meditation, if you are doing Nishkama Seva. Such Seva is sufficient to give you Mukti," he says. This shows his zealous love for Karma Yoga.

He is conducting a vast organisation (Divine Life Society) without bank balance. He fears not—he

cares not—he begs not for the finance to run it. Finance required, not comes, but runs after him. He considers his mission to be the work and creation of God and he carries on all the activities in the name of God. He does and conducts Kirtan and thus invokes God's blessings for every new enterprise—small or big—he does or gets done by others.

He is biggest and yet the smallest of the small like you and me. He is approachable by one and all, big and small, rich and poor, alike. He speaks to all and prays for all.

He is such a great Karma Yogi and believes in Nishkama Seva (Selfless Service) to such an extent that he lives for it and wants to live for it and for it only. He, I think, would like to live and live for years for this and to my mind will prefer this Manushya Bhava to Immortality or Mukti. I sincerely pray he lives eternally for the spiritual uplift of humanity and be able to carry the message of Truth, Religion and Seva to the world till there is the world.

He has no boundaries of religion. His is universal religion. He believes not in caste or creed, age or sex, rich or poor, learned or uneducated, saint or roque—everybody is welcome at his abode of bliss and peace.

I hope every aspirant gets the opportunity to see this rare soul in his or her lifetime and be able to see him work and pray for all. I also hope and wish that anybody going there contributes to his or her ability in cash or in kind for the sacred cause which is so near and dear to this Karma Yogi.

Mukta, as he is—I pray he blesses us all and goes on blessing all for all times to come and for this I pray he lives and lives for years and years as he is the Liberator of all inside India and outside India. Crores of Pranams, adorations and prostrations to this HIGH AND MUKTA SOUL

He believes—puts it in practice—in giving and giving in abundance, health wealth, wisdom, peace, bliss, prosperity and Mukti. The writer only, wishes and hopes by writing these few lines that any aspirant who gets the fortune of getting into contact with Swamiji gets something out of such a vast treasure he has, and for getting this, makes it a point to have his Darshan at the earliest opportunity Believe it as a dead certainty that nobody comes empty handed from the Saint. The Saint always gives you something and that 'something' depends on how and what you aspire for and deserve and also on your Bhava and your receptive capacity. Pray, do not lose this unique opportunity.

May his choicest blessings be upon us all and may he live long.

Jai Sivananda, Jai Sivananda, Jai Sivananda!!!

OM Shanti!!!

SRI SWAMI SIVANANDA

THE SAINT OF INTERNATIONAL OUTLOOK

Sri Nandlal of Hong Kong

Throughout the world thousands of disciples and followers of Swami Sivanandaji will celebrate the sixty-ninth Birthday on 8th Sept. 1955.

Swami Sivananda is a Saint of international outlook. He is one of the pioneers who has brought Yoga practices from the seclusion of the monastery to the access of the common man. He is not that sort of saint who has been lost in a meditative contemplation to see the Unknown. He is a Saint for the masses. His Dynamic personality is like a roaring lion. It is amazing to find what one person can do for the Spiritual Uplift of humanity. He has come down amongst humanity with a Mission to show the Truth beyond falsehood, to throw Light in darkness and to establish Immortality in this mortal world. He is the Modern World Prophet.

Swami Sivananda has an Ashram on the bank of sacred River Ganges on the scenic Himalayan Mountains of India. He has established a Yoga-Vedanta Forest University, where many seekers of Truth from all parts of world come to take Divine Message from Swamiji. He is also the Convenor of World Parliament of religions.

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He has founded a Divine Life Society with associate Branches through the length and breadth of the globe. It has its Branch in Japan at Saga City. Swamiji has written hundreds of books in English showing us the true object of life with its ultimate aim to be united with the Divine. Swamiji's Ashram which is the abode of Love and Bliss, publishes every month various Magazines and publications. In Japan there are many cults and religions. People seek to be steady. Many claim 'Saviourhood' and also talk of Universal Brotherhood and World Peace, Under these uncertain circumstances, Swamiji's teachings to find out the true aim of life, will be of great advantage. Swami Sivanandaji can be contacted at Ananda Kutir, Sivananda Nagar Post, Dt. Dehra Dun. (U.P.) India.

முனிவன் சிவானந்தர்

ஸ்ரீ கி. வா. ஜக<mark>ம்மாதன்,</mark> ஆசிரியர், கூலமக**ள்**.

இமயத்திலிருந்து கங்கை வருகிறது; இமயத் திலிருந்து தாய காற்று வருகிறது; இமயத்தி லிருந்து சிவானந்த வாணி வருகிறது.

"மன்னும் இநபமீல எங்கள் மீலயே— மாஙிலம் மீததுபோற் பிறிதிலேயே!" என்ற வாக் கைப் பலதுறையிலும் பொருள்செய்து இன் புறவழி யிருக்கிறது. தவ முனிவர்களின் நிலேய மாக அது நிலவியது என்று சங்க நூல்கள் பேசுகின்றன; இப்போது அப்படியே நிலவு கிறது என்று நி நழ்காலத்தாற் சொல்லும் வண்ணம் அங்குள் வ ஆசிரமம் விளங்குகிறது. எல்லாம் இறைவன் திருவருள்.

ஸ்வாமி சிவானக்க குரு மகராஜ் அவர் களின் 69—ஆவது ஐயக்தி விழா அழைப்பும் பெற்றேன். இங்கிருக்கபடியே உள்ளத்தால் அவர் களுடைய திருவடிகளே வணங்குகிறேன்.

மலேயினும் உயர்ந்த குணமலே யாக மன்னிய சிவானந்த மலேயை மலேவற மலேமேல் நிறுவிய அருண்டை மலேயினேச் சிவபரஞ் சுடரை

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மஃமகள் ஒருபாற் பசுஞ்சுடர் பரப்ப வளர்தரு ஞானமெய்ப் பிழம்பை மஃதரு கொன்றை வேணியன் றன்ண வழுத்திஅம் முனிவணத் துதிப்பாம்.

கங்கையை முடிமேல் வைத்தவன் கேரயில் கவினிய கயிலேயில் முனிவர் தங்கிமா தவஞ்செய் இருடிகே சத்தில் தவக்கனல் மதிக்கொழுர் தென்ன எங்கணும் பரப்பி உடற்சிறை சீங்கி இன்பமாம் விடுதலே பெறவே செங்கனி வாய்ச்செரல் அருள்செயும் ஞானச் சிவானர்தன் திருவடி போற்றி.

H

வனத்திருந்து தவம்புரிந்து மோன ஞானப் பிழம்பை மக்கள் யாரும் மனத்திமிரம் அகன்றடைய வழிகாட்டும் பெரு முனிவர் வழியில் இன்று கனத்திருந்த மயலோட இமயமலேக் காட்டினிலே கவினி வாழ்வோய்! நினேத்து நினேப் பாடி நெஞ்சால் வணங்கி எழுதுங் கடிதம் நேரிற் காண்க. ஸ்ரீமத் சுவாமிகள் திருவடிகளுக்குப் பல கோடி வணக்கங்கள். இறைவன் திருவருளால் நலம். சுவாமிகள் கருணே கூர்ந்து விடுத்த திரு முகம் கிடைக்கப் பெற்றுப் பேரானந்தம்

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எளியேனுடைய ஆக்ம சகோதரரான ஸ்ரீசங் கரானந்த சுவாமிகள் (சேந்தமங்கலம்) அடிக் கடி இமயமஃவயின் மேல் சுடரும் ஆசிரமத்தைப் பற்றியும் அங்கே த2வைர்க்குத் த2வைராகவும் தொண்டர்க்குத் தொண்டராகவும் விளங்கும் சுவாமிகளேப் பற்றியும் அடிக்கடி சொல்வதுண்டு. சுவாமிகள் சென்னேக்கு வந்திருந்தபோது ஸ்ரீசங் கரானந்தருடன் வந்து சுவாமிகளேத் தரிசித்துக் கொண்டதுண்டு. ஆனல் நெருங்கி நின்று பேச முயற்சு செய்பவில் வே. இதய நரம்பைத் தொடக் அந்த காட்சி ஒன்றே போதுமே. மோன அமைதிக் கடலிலே கரைக்கு கிலகாள் <mark>கிடக்க முயல்</mark>வேன். சுவாமிகளுடைய கருணே யும் ஆசியும் ஆன்ம வலிமையைத் கரும் என்றே ஈம்பு கெறேன்.

அவண் அருள் வெல்க!

SIVANANDA THE UNPARALLELED

Most Holy Mother! On the 29th, I sent you my hymn for your coming birthday.

On the 30th in the morning I had sent you of yet another miracle you had wrought in me.

On the 30th, in the evening, I received your diploma, making me a member of the fraternity of which you are the Holy Head. Though I am but the 804th of this great fraternity, I consider it a great honour done to me.

In the years to come when history shall record you as the great pioneer in spiritualising the world, I shall have the satisfaction of having done my humble mite, albeit as that of the squirrel in building Sri Rama's bridge.

I take it, 804 is an occult number, full of connotation. 8+4=12 When these 8 and 4 are removed zero or nothing remains; a reminder of the nothingness of this world. 12-one of the twelve the twelve; disciples of Jesus.

8 and 4 taken together as 84 and Divided by 12 gives 7, again, an occult number!

8 divided by 4 gives 2, the symbol of Dvaitam, a reminder that Advaitam is to be aspired for.

My Holy Mother! Thy ways are inscrutable. I thought I was sending you my Birthday offerings

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far ahead but I see, you have forestalled me by dating this diploma for me the day of your birthday.

Verily, verily thou art very great. As I often repeat, no one has ever influenced me so much as you; no one has ever been, is and will be so often in my thoughts as you; no one have I followed as I do you.

In continued prostration at your Holy Feet.

Lieut. Colonel

—A.N.S. Murthi, B.A., B.L.,
LUCKNOW.

Col. Murthi regards and addresses Sri Swami Sivananda as "Mother:"

A MIRACULOUS EXPERIENCE

(Lt. Col. A. N. S. Murthy, B.A., B.L.)

Be it known to all that, for many years, worries mostly imaginary used to waylay me.

Last October, I went to Swami Sivanandaji and prostrated before him. I lay there prostrated, albeit, my brother-officers who had accompanied me were seeing. In that prostrated position, I asked him to give me the peace that his devotee deserves.

As is my wont while with him, I did not speak. It was the usual, silent communion—Atma praying before Paramatma.

Lo! from that day onwards, worries, imaginary or otherwise, have failed to overpower me.

Therefore, I pray, on this, His sacred Birthday (8th September 1955), so very auspicious for all aspirants that one and all may learn to prostrate before him and ask for his help and guidance.

He will help, He will guide. For to help and guide humanity is He born.

May He be with us for many many years to come! May humanity leam to follow His Divine Teachings.

MY RESOLVES TODAY

I will speak truth today
I shall not bear ill-will towards any one
I will not become angry
I will serve the sick and the poor
I will recite Lord's name for one hour
I will study religious book for one hour
I will bear insult and injury
I will not fear anyone on this earth
I will eat only four things today
I will observe silence for one hour
I will observe Brahmacharya for one month
Make these resolves as soon as
You get up from your bed
You will develop
And attain peace and strength.

-Sri Swami Sivananda

UNIVERSAL PRAYER

O Adorable Lord of Mercy and Love!
Salutations and prostrations unto Thee.
Thou art Satchidananda.
Thou art Omnipresent, Omnipotent, Omniscient;
Thou art the Indweller of all beings.

Grant us an understanding heart,

Equal vision, balanced mind,

Faith, devotion and wisdom,

Grant us inner spiritual strength

To resist temptation and to control the mind.

Free us from egoism, lust, greed and hatred.

Fill our hearts with divine virtues.

Let us behold Thee in all these names and forms.

Let us serve Thee in all these names and forms.

Let us ever remember Thee.

Let us ever sing Thy Glories.

Let Thy Name be ever on our lips.

Let us abide in Thee for ever and ever.

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YOGA AND REALISATION

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THE OUTLINE OF YOGA

The purpose of life is the realisation of the essential Divinity in man. The science of Yoga points out the way. The main branches of Yoga are four, which are not opposite but complemental to one another. They are:

Karma Yoga, which is fit for the people of active temperament;

Bhakti Yoga, which is proper for the people of emotional bent of mind;

Raja Yoga, which is suitable for the mystic type of people; and

Gyara Yoga or Vedanta, which is appropriate for philosophers or the rationally progressive people.

A synthesis of these four means is necessary to effect a quick progress in the spiritual path. Gyana Yoga may be taken as the basis, and the others as auxiliaries Indeed, in order to be decisive in one's attempt in the field of Yoga, one must have intellectual conviction, clear vision, and sound reason. These, on the other hand will be of no great importance, if one does not have purification of heart (Karma Yoga), devotion to God (Bhakti Yoga) and balance of mind (Raja Yoga).

Hatha Yoga is a sub-division in Raja Yoga, which enjoins Asana and Pranayama, both of them being two of the eight sections in Raja Yoga.

Asana and Pranayama are necessary for keeping the mind and the body in healthy condition. This

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prepares the ground for concentration, meditation and Samadhi. Two other basic preliminaries are Yama and Niyama, which give the rules for right couduct, self-restraint, and external and internal cleanliness.

To practise Yoga, one need not abandon his religion, one need not perform any crude practices, and one need not renounce the world.

By the practice of Yoga, many people have acquired excellent health, boundless vigour, strong determination, fearlessness, indomitable will-power, balance of mind, lasting peace, and real happiness.

Yoga points out the way to the kingdom of infinite beatitude, perennial light, and eternal life.

This is achieved through cultivation of divine qualities, equal vision, and remembrance of God at all time.

OM TAT SAT

YOGA

Yoga is primarily a process of self-culture. Its aim is the attainment of spiritual perfection or Self-realisation. The process of Yoga pertains to the control of the physical organs, the breath, the mind and the senses.

Practice of Yoga bestows a rich and full life. It is, in fact, the science of living a pure and healthy life.

Practice of self-restraint, mental equipoise, truthfulness, compassion, purity and selflessness constitutes the process of Yoga.

Practice of Asana, Pranayama, Bandha and Mudra also constitutes the process of Yoga.

A nation composed of physically strong and mentally healthy people can surely be great.

Physical culture should start at an early age. Both body and mind should be trained. Exercises should provide both recreation and physical and mental development.

Asanas keep the muscles supple, the spine elastic, develop mental faculties, lung capacity, strengthen the internal organs and bestow longevity.

Sirshasan develops the brain, confers good memory and improves eye-sight and hearing capacity through extra circulation of blood in the brain box.

Sarvangasan develops the thyroid gland, strengthens the lungs and the heart, and makes the spine elastic.

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Bhujangasan, Salabhasan and Dhanurasan increase the peristaltic movement of the bowels, remove constipation and cure the diseases of the abdomen.

Viparitakarani Mudra and Paschimottan Asan tone up the pelvic muscles and the pelvic organs. They improve the digestive system. Agnisara Kriya, Uddiyana Bandha and Mayurasan also help digestion and give good appetite. Ardha-matsyendrasan is good for the liver and the spleen.

Rolling from side to side in Dhanurasan gives very good abdominal massage. Matsyasana is good for the development of the lungs, the brain and the eyes; it also strengthens the upper part of the spine.

Savasan relaxes the body and the mind and gives perfect poise and rest.

Women and children (above seven years) are not exempted from practising Asans.

Every Asan should be practised only for a minute or two, but the period could be gradually extended to a limited duration as per the advice of a competent teacher.

Pranayama bestows vigour, vitality and longevity. It develops the lungs and strengthens the muscles of the chest.

First practise deep inhalation and exhalation. Then try to hold the breath as far as it is comfortably possible. Practise a few rounds of deep breathing in the early hours of the morning.

In winter practise Bhastrika Prana; ama and in summer Shitali and Shitkhari Mild practice of Pranayama needs no dietetic regulation or any particular condition of living.

Never exert yourself. Use your commonsense. If you find any substantial benefit, continue your practice. If there is any discomfort, discontinue the practice and seek proper guidance.

Withdraw the mind from the external objects and try to fix your attention on a particular object or subject Concentrate on the symbol of OM or on the picture of an Avatara or a saint

Meditate on the divine qualities of auspiciousness, holiness, peace, sanctity, grace, equanimity, nobility, sincerity and selflessness. Try to cultivate these qualities in your day-to-day life. Speak the truth always Be kind hearted.

Live the life of detachment and egolessness. Try to control your emotions. Try to restrain your impulses. Do not hurt other people's feelings. Do not be domineering. Be humble, polite and courteous Do not be jealous of another's prosperity. Do not be pessimistic. Do not try to become prosperous or famous at the expense of others.

Analyse your motives. Scrutinise your thoughts. Enquire into the nature of things. Do not run after the false glitters of the world. Restrain yourself. Forego personal comforts and luxuries if thereby you could be of some help to another. Always remember your essential divine nature.

This is the process of Yoga.

INTRODUCTION TO YOGA

Yoga aims at controlling the mind and its modifications. The practice of Yoga disentangles the Jiva from the phenomenal world of serse-objects. The Jivatma becomes identical with Paramatman. This union with Paramatman is the goal of human existence. The western philosophers Plato, Emerson, Schopenhuer, Spinoza, Descartes, Prof. Max Muller and Paul Deussen have eulogized the study of the science of Yoga very highly.

There are various kinds of Yoga. It varies according to the temperament of the practitioner. Yoga in a generic sense refers to Karma Yoga, Bhakti Yoga, Raja Yaga, Gyana Yoga and Hatha Yoga. In a restricted sense it refers to Raja Yoga. Hatha Yoga is not separate from Raja Yoga. Hatha Yoga means the Yoga or union between "Ha" and "Tha". "Ha" means the sun. "Tha" means the moon. Prana is known by the name of sun, Apana is known by the name of the moon. Therefore Hatha Yoga is the union of the Prana and the Apana. Hatha Yoga prepares the student for the Raja Yoga. It is only an auxiliary to Raja Yoga.

You can attain harmonious development of your mind and soul by the practice of Yoga. It is an exact science. You can acquire absolute control over the whole nature by the practice of Yoga. It helps the student to attain ethical perfection, perfect concentration of the mind and to unfold various psychi-

cal powers. It teaches applied psychology. It helps the practitioner to enter into conscious communion with the Lord through Samadhi, to separate himself from three Gunas and to attain Kaivalya or independence eventually.

Yoga is turning away of the objective universe and the concentration of the mind within. Yoga is eternal life in the soul or spirit. Yoga transmutes a man into divinity. Yoga brings a message of hope to the forlorn, joy to the depressed, strength to the weak and knowledge to the ignorant. Yoga is the secret masterkey to open the realms of eternal bliss and deep, abiding peace.

Raja Yoga is an exact science. It concerns with the mind and the suppression of all its modifications. The mind being the cause for the existence of this phenomenal world, its annihilation will eventually lead that Yogic practitioner to the highest goal, i.e., Asamprajnata Samadhi, wherein the Yogi rests in complete peace in union with the Supreme Soul. So it is called Raja Yoga or Royal Yoga or King of Yogas.

Yogic students are classified into three degrees or classes, the first, the second and the third. Yogarudha is one who has climbed the highest summit of the hill of Yoga. Yogarudha is a Yoga-Bhrashta or one who has fallen down from Yoga. He has finished all the preliminary practices of Yama, Niyama, Asana, Pranayama, Pratyahara in his previous births. He at once takes to meditation in this birth. He is

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established in the highest Asamprajnata Samadhi. He belongs to the first class. Sadasiva Brahman of Nerur, South India, Gyana Dev of Alandi near Poona, belong to this class of Yogins. Yunjana is one who is deeply engaged in the practice of Yoga He belongs to the second class. Arurukshu is one who is attempting to climb to the steps of Yoga. He belongs to the third class

The arduous practice of Yoga demands an abundance of energy and narve-power on the part of the Yogic student. If one conserves the seminal energy only he can have an abundance of energy and nerve-power. Therefore the practice of Brahmacharya is of paramount importance, if one desires to practise Yoga and achieve the highest end of Yoga quickly. If there is slackness and irregularity in the practices, a fit of passion or worldliness may blow away the little good result which the Yogic student has achieved and it will be very difficult for him to rise again to the original heights he has climbed. That is the reason why one has to do arduous practice of Yoga till he is established in the highest Samadhi. That Yogi who has controlled his mind through the arduous practice of Yoga for several years will be able to cognise the immutable reality that is behind this empirical existence or the world of names and forms. That is the reason why Patanjali Maharishi also says, "Practice becomes fixed and steady when practised for a long time, without any break and with perfect devotion (Chapter 1, Suira, 14).

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INTRODUCTION TO YOGA

The intelligent, skilful and over-vigilant Yogi is ever ready with his arrow to kill this wandering, mischievous, turbulent mind. He attains ethical perfection, disciplines the senses and the mind, steadies the body, regulates the breath, adjusts the diet, controls the semen and finally hits at the mind straightaway. Then he enters into deep Asamprajnata Samadhi. You will find in Mundaka Upanishad "Pranava or OM is the bow, the mind or the lower self the arrow, and the Brahman the mark or the target. If one carefully shoots at the mark, he becomes one with it "

Just as the hunter catches a deer by spreading a snare, so also the Yogic student catches the mind by the snare of Nada or Anahata sounds heard in his right ear. The Nada or sweet melodious sounds that are heard in the ear first attract the mind. Then they bind it and eventually annihilate the mind. The mind is absorbed or dissolved in the Nada. Binding the mind means rendering the mind quite steady. To kill the mind is to make the mind absorbed in the Sound. Then it cannot run towards objects.

If you concentrate the mind at the tip of the nose, you will experience super-physical smell (Divya Gandha); if you concentrate at the tip of the tonque, you will experience super-sensual taste; at the centre of the tonque, super-physical touch; at the root of the tonque, super-physical sound; at the palate super-sensual colour. The super sensual experience will serve as a sort of encouragement

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and will strengthen your conviction about the truths of Yoga. They will goad you to do rigorous Yogic practices in order to achieve the highest realisation.

Austerity, study of religious books and Japa of Mantra, devotion to the Lord or surrender to God constitute Kriya Yoga or Yoga of action according to Patanjali Maharishi. This is the first Sutra in Chapter II, Sadhanapada. This is Yoga of disciplines. The practice of Kriya Yoga prepares the Yogic student for entering into Samadhi or Superconscious State. It purifies the heart and thins out the five afflictions, viz., Avidya, Asmita, Raga, Dwesha and Abhinivesha (ignorance, egoism, love, hatred and clinging to life). The pure and the unselfish alone will be quite fit to receive the divine light and drink the nectar of immortality. The above discipline is a means to the accomplishment of Yoga. This is indeed the highest form of discipline. The Yogic student must practise this preliminary Yoga wholeheartedly and with single minded devotion. The means is as much important as the end itself If you neglect this practice and jump into meditation at once with the hope of getting Samadhi quickly, you will be delaying the spiritual progress. Every step in Yoga is important. It must be mastered. Then only you will be ready to take up the next step. Neophytes are very curious to know all about Samadhi. They wish to get Siddhis very quickly to attract the people and get name and fame. They have intense thirsting for applause.

INTRODUCTION TO YOGA

Overloading the stomach, work that produces fatigue or overwork, too much talking, taking heavy food at night, too much mixing with people are obstacles in the path of Yoga. You should not practise Yoga when you suffer from dyspepsia, sourbelching, vomiting, diarrhoea, or any other disease, also when you are too much depressed or fatigued.

If you are firm in your resolve to reach the highest goal of Yoga, if you have firm determination to attain the aim of spiritual life, you will rise up again and march forward even if you have a temporary fall. Feel the Divine in you. Open yoursalf fully to the Divine influences. Have perfect faith in the divine grace at very step. Feel the Divine guidance in all your actions. Aspire for the divine truth fervently. Develop burning desire for the attainment of God-consciousness and burning Vairagya. Abandon all worldly ambitions and mundane desires. If this is done rightly, the divine light will descead. You will have rapid progress in Yoga. Feel the divine presence in your heart, in all faces, in objects, in all sentiments and thoughts and in all movements. Go on with your practice assiduously. Do not become impatient if there is delay in the descent of divine grace. Be contented You are bound to succeed in the attainment of the highest aim of the Yoga, viz., Immortality and Eternal Bliss.

REAL YOGA

Some uncommon physical feats such as holding the breath for several hours, drinking acids or chewing glass pieces or reading or driving blind-fold are generally mistaken as practical evidences of possessing the powers of Yoga.

Every means has an end. If the end is really conducive to one's mental equipoise, lasting happiness, harmonious relationship in society, self-culture and spiritual enlightenment, then, of course that end should be the object of our perseverance whatever the means may be.

The process of Yoga assures the right type of means for this end. It is the process of self-purification through selfless service, restraint of the fissiparous tendencies of virtuous qualities and eradication of the undesirable, negative traits and habits from one's nature.

Control of breath is one of the most important items in the practice of Yoga, but certainly, this is not meant for display. Control of breath implies control of mind and preservation of the life-force, intended for persuing the quest for spiritual enlightenment with greater advantage.

Fire walking has nothing to do with psychical withdrawal of the sense of touch. It is very simple feat, which any individual can do without any prior practice, provided some necessary arrangements are made in preparing the bed of fire etc.

REAL YOGA

Uncommon physical stunts might be useful for making a modest fortune or to gain applause from the public, but they are hardly useful means for acquiring peace and happiness which are sought by all alike. These acrobatic feats are practically useless for one's self-culture, and the performer of these feats can be as crude, vulgar and unrefined as any-body else who did not care to educate himself.

Yoga is never meant for display with personal gains in view. Professional Yoga is rather fantasic, but if the endeavours are directed for the welfare of the public, without any selfish motive behind, then the ideal of the dissemination of Yogic knowledge is worth pursuing.

The following news-items would show how commonly mistaken can be the notion of Yoga that is generally cherished by the public.

In 1837, in the presence of Prince Ranjit Singh (last of the Sikh dynasty) Sir Claude Wade, Dr. Honinberger and several British and other European officials, a person named Ranjit was buried in a vault at Lahore and a military guard posted on the tomb for six weeks at the end of the period Ranjit was released alive and healthy. This amazing mortal had developed great control over his breathing and was thus able to keep himself alive without free air to breathe or any physical nourishment.

'In more recent times equally astonishing examples of supernormal powers were demonstrated by Narsingha Swami, a Yoqi, who was discovered in the

interior of Bengal and brought to Calcutta, about twenty years ago by Dr. Neogy, Professor of Chemistry at the Presidency College of the Calcutta University. Standing in the centre of an audience of scientists and doctors, assembled in the Physics Theatre of the College the Swami swallowed sulphuric acid, carbolic acid, potassium cynide and ground glass. Three hours later a doctor applied a stomach pump to the Yogi and removed the contents of his stomach. The poison and powdered glass were still there, but the Yogi was physically quite unaffected.

'Sadhu Mah.raj, a Hatha Yogi from Nadumudy, five miles east of Alleppey (Travancore), conducted a six hour Agui Samadhi (meditation in the midst of fire) on 24-1-54. This was his fourth performance of the kind, the first being at Kottayam in December, 1953!

The saffron robed Sadhu was kept sealed in a circular pit; all the while a huge fire was set ablaze at the top.

'To the chorus tunes of conch-shells and 'jais' from the large number of people who had assembled there to see his feat, the Sadhu came out at the end of the allotted time!'

That these instances given above that pass for the Yogic achivements, have absolutely no relation to the real Yoga, is a common knowledge with genuine spiritual aspirants. The only aim of Yoga consists in effecting a communion of the individual soul with the all-pervading Divine Presence.

REAL YOGA

Self-knowledge or Self-realisation are the true objects of Yoga. The subtle, vital and mental powers engendered by Yoga-practice are for the sole purpose of acquiring spiritual enlighterment. Any display of these powers presupposes the presence of impurities in the Yoga-practitioners.

Mastery over the mind should be the object of Yoga Sadhana. If you are able to remain unshaken by grief and loss, anger and malice, lust and greed, hatred and jealousy, if you are able to curb egoism and selfishness, if you are not swayed by likes and dislikes, if you have equal vision, a broad heart, a catholic mind, if you possess a sterling character, good manners under all circumstances, if you value the need of others above your own and do your duties well in a spirit of detachment with perfect faith in God and your mind ever engage in the contemplation of His all-pervading Presence,— it is then, indeed you can assure yourself that you are practising the real Yoga.

THE SCIENCE OF YOGA

The word 'Yoga' means union between individual soul and the Supeme Soul (Jivatma and Paramatma). The science that teaches the way of acquiring this occult knowledge is called Yoga Shastra the science of Yoga) Hatha Yoga concerns with the physical body and control of Prana. Raja Yoga deals with the mind Hatha Yoga and Raja Yoga are necessary counterparts of each other. No one can become a perfect Yogi without a knowledge of the practice of both. Raja Yoga begins where properly practised Hatha Yoga ends.

Just as one and the same coat will not suit Mr. John, Mr. Das or Mr. Pantulu, so also one path will not suit all people. There are four Paths (four kinds of Yogas) to suit people of four kinds of temperament. They all lead to the same goal, the attainment of ultimate Reality. Roads are different, but the destination is the same. The four paths are included for the attainment of this ultimate Truth from the different standpoints of the man of action (Karma Yoga), the man of devotion (Bhakti Yoga), the mystic man (Raja Yoga) and the philosopher or the man of reason (Gyana Yoga)

The four paths are not antagonistic to one another, but on the other hand they are complementary. Religion must educate the whole man, his heart, intellect and hand. Then only he can reach perfection. One sided development is not commendable. Karma Yoga removes the impurities of the mind and

purifies it and develops the hand. Bhakti Yoga develops the heart and bestows all divine qualities. Raja Yoga removes the oscillation of mind and makes it one pointed. Gyana Yoga removes the veil of ignorance and develops will and reason and brings in the knowledge of the Self. You can have Gyana Yoga (Vedanta) as the centre and the other Yogas as auxiliaries to get rapid progress in the spiritual path.

Spiritual life is not mere idle talk. It is not mere sensation. It is actual living in the Supreme Soul. It is transcendental experience of unalloyed Bliss. It is a life of fullness and perfection. He who leads a spiritual life is a centre of great spiritual force. He is a dynamic personality. He radiates Joy, Peace and Bliss towards all. Those who are in contact with him will be highly benefited, inspired and elevated.

Mere study of philosophical books cannot help you much and give you peace of mind. You will attain the Goal only if you take to rigid spiritual practices. You will attain immortality only when you realise the Self. Control of mind is not difficult. When all Vrittis (mental modifications) are annihilated by meditation, when you identify yourself with the supreme Entity or Brahman, you have attained the summum bonum of existence.

The West is immersed in scientific discoveries and materialistic advancement. Science has invented many marvellous things. It has added many comforts to man. But it has made life very complex and has

rendered very keen the struggle for existence. It has increased the restlessness of the mind Scientists are really wonderful Raja Yogins. Their attention and energies are directed towards the external universe and physical forces of nature. If they practise inner life, if they direct their attention towards God, if they try to live in the Self within, they will turn to be wonderful Rishis, Sages or Yogins. They have all materials within that can make them real Yogins in no time. What is wanted is they will have to look within, to turn their minds towards the Self.

How infinitely you are busy with your body and its conceits, "I, I, I". 'I am a Doctor. I am an Englishman. I am an American. I know everything. I am superior to that man. I can do anything. I am clever. I am very intelligent. I am very strong. I have done this and that". There is no end for this T. As soon as this identification with this perishable impure body ceases, as soon as you realise that you are the Immortal, all-pervading Self or Atma, all sorrows depart, all difficulties vanish and you are saved from the terrible Samsar (the wheel of births and deaths). You will reach the abode of Bliss and inexhaustible spiritual wealth.

Spiritualise your life. It does not mean that you should abandon your family and retire into the caves of the Himalayas. Spiritualisation of life does not mean that you should live on leaves and grow a long beard. It means that you have to develop a new

attitude towards life, a new angle of vision. It means that you will have to see God in every face, in every object. It means that you will have to transmute all actions as Yogic activities by offering them and their fruits to the Lord. It means that you should live in the eternal, immortal Self within, by annihilating selfishness, desires and egoism and behold the Self everywhere.

The world's need today is the Message of Love. Kindle the light of love in your heart. Love all. Include all creatures in the warm embrace of your love. Cultivate all-embracing, all-inclusive, cosmic love. Nations can be united by pure love. Love is a mysterious divine glue that unites the hearts of all. Charge every action with pure love. This is the way to enter the kingdom of God

May you all rejoice in the welfare of all beings. May you all attain the goal of life by treading the spiritual path. May you all attain Kaivalya Moksha, the final beatitude in this very birth.

Om Shantih ! Shantih ! Shantih !

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SIDELIGHTS ON YOGA

Yogaschittavritti Nirodhah! Yoga is the conque to over mind (lit Yoga is restraining the modification of the mind-stuff).

Sarva chinta parityaga nischinta Yoga uchyate: The state wherein there is no desire, or imagination, or oscillation of the mind and no formative will either, is termed Yoga.

Siddhyasiddhyoh samo bhootva, samatvam Yoga uchyate: Balanced in success and failure equilibrium is called Yoga.

Yogah karmasu kowsalam: Yoga is skill in action.

Yogasamadhi samattavastha Jivatma-Paramatma: The state of oneness of the individual soul with the Cosmic Soul is Yoga

SEEK THE GOAL WITHIN

Everyone in this world is restless, discontented and dissatisfied. Man always feels that he is in want of something the nature of which he himself does not clearly understand. He gets coveted degrees, diplomas, power, position, name and fame. He marries a beautiful girl and begets lovely babies. Even then he is restless and worried.

Why? Man wants happiness; infinite, eternal, immortal bliss and joy he wants. He seeks it in every name and form that he comes across. Now he thinks that happiness is in wife and children. But, alas, he gets blow after blow everywhere. None of

the objects can give him that happiness which he seeks. The householder thinks that the bachelor is happy, and vice versa, and both of them think that the renunciate is happy.

Wake up, O Man, from this slumber of ignorance! You want eternal happiness. Therefore, seek it in the Eternal. Transient things can give you only transitory happiness. A real, everlasting thing alone can give you everlasting happiness.

What is that real thing? Control your senses. Still the mind. Silence the emotions. Concentrate and meditate. Turn the gaze inwards. Behold the eternal source of Infinite bliss—your own Self.

THUS SPEAKS SIVANANDA

Cultivate a melting heart, a giving hand, a kindly speech, a life of service, equal vision and balance of mind.

Think what is good, speak what is good and do what is good.

Be mild but firm, be gentle but bold, be reserved but straightforward, be humble but courageous, be simple but dignified.

YOGIC LIVING

Doing good to others, restraining the senses and ourifying the lower nature is the highest religion.

Do some selfless service for a few hours every week without egoism, ostentation, or expectation of reward. Do your temporal duties in the same spirit. Work is worship: Dedicate it to God.

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Observe silence for two hours daily, and four to eight hours on Sundays.

Control fits of anger and jealousy by practising serenity, patience, love, mercy and tolerance. Forget and forgive. Adapt and adjust. Accommodate yourself to circumstances.

Curtail your wants. Reduce your possessions. Get rid of attachment little by little. Be self-supporting and avoid dependence on others as far as possible. Cultivate the habit of simple living, unobtrusiveness and contemplation on Truth.

JAPA YOGA

In this age, God-realisation can be easily attained through Japa and Kirtan. Have faith in this.

Remember saints like Narada, Valmiki, Gauranga, Tukaram and Mira Bai who attained God-realisation through Nama Smaran.

To receive Mantra initiation from a Brahmanishta Guru is a great blessing. Then the Mantra Chaitanya or the power hidden in the Divine Name is easily awakened.

Select one Mantra according to your aptitude and stick to it throughout.

Brahmamuhurta (between 3 and 5 am) is the best period for Japa. Get up at 4 a.m., and do Japa for two hours. You can have another sitting in the evening also.

Keep a rosary (containing of 108 beads). If you are not able to do Japa for two hours or more, you

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should do at least ten Malas of Japa (1080 repetitions) every day

Repeat the Divine Name mentally throughout the day, as far as possible.

Repetition of the Divine Name should not be mechanical but should be imbued with devotion and remembrance of God.

Offer the Japa of your Ishta-Mantra to God. This is Isvararpana.

NEED OF YOGA

The whole Universe, from the mightiest Sun to the tiniest atom, is governed by a Cosmic Law. The Sun rises and sets at proper intervals. The planets and stars revolve in an orderly manner. They are governed by fundamental law. Besides the laws of astronomy and physics, there are the laws of hygiene and health. Man alone violates all rules and laws. He leads a life of dissipation and then suffers from diseases and disharmony. He deliberately ignores the laws of hygiene and health and weeps because of some incurable dire malady.

The most perfect system of physical and mental regeneration, which stand unrivalled and unique is Hatha Yoga. Brain, muscles, nerves, organs and tissues are toned up and harmonized. All chronic diseases are cured. By the practice of Hatha Yoga, one can possess a healthy body and a sound mind and attain spiritual experiences also. Hatha Yoga

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is a systematic course of exercises. It deals with Shad Karmas, Asanas, Pranayamas, Mudras, Bandhas and exercises on concentration and meditation.

Asanas pertain to the physical body. They render the body firm and eradicate physical ailments. Bandhas pertain to the Prana or the vital force Pranayama pertains to the control of breath. Mudras concern the mind. Mudra means a seal. It seals the mind with Soul or Atma. It does not allow the mind to wander towards outside objects. It directs the extrovert mind towards the Atma in the chambers of the heart and fixes it there. A combination of all exercises is needed.

IDEAL OF YOGA

The understanding of Yoga and Vedanta is not an intellectual acceptance. Salvation from birth and death in this phenomenal world is possible only through Yoga. Miseries start due to ignorance by which the soul gets attached to human name and form. All the elements of the body are subject to change, disease and death. The mind, too is subject to change. The only changeless entity is the Immortal Soul, and its realisation is the ideal of Yoga.

The individual soul's identification with the physical sheath is so deep rooted that it is difficult to break oneself free from the thraldom of earthly life. The human life is a continuous process of self-perfection. No one is born perfect. In the child-hood, when the scope of reason and discrimination is yet unfolded, we acquire various impressions from the environments. We acquire habits, tastes, likes and dislikes which go to form what is called character.

In the common parlance what we mean by character is just a pattern of correct, dignified, honest and suave manners or behaviour. But character means much more than that. It essentially implies self-culture, purity, self-restraint, unselfishness and nobility of thought, word and action. The process of Yoga is a means to the attainment of the finest of character.

Life opens up two paths before every individual one is called the Preyo Marga and the other Srayo Marga, i.e., the path of pleasure and the path of goodness or righteousness. The path of pleasure has an easy access; it is momentarily very exhilerating, titillating, tantalising and fascinating, but in spite of all these, the Preyo Marga is always fraught and deceit, fear and ignomity, hostility and dissension, frustration and derision. Yet, the power of illusion is such that people invariably prefer the path of pleasure, irrespective of all its calcining ill-effects. While, on the contrary, the path of righteousness or goodness is very hard to tread and its exacting demands might often deny one the common pleasure of life, and yet this Sreyo Marga is the only way out of mundane unrealities. It is the only consolation of our existence.

The ideal of Yoga points out to man the transitoriness of earthly pleasure, or the finitude of temporal objects. It extols the value of righteousness and emphasises the need of detachment and selflessness in the performance of that which is good. Through this process of selfless actions, one purifies the heart.

Through the process of Raja Yoga, one restrains his senses and the mind, cultivates ethical propensities, cleanses and strengthens the internal vital organs, and thereby prepares oneself for spiritual enlightenmen.

Then there is the process of Bhakti Yoga. It is the process of pulverising one's ego and emptying oneself of all impurities for the love of God. It is the path of self-dedication or self-surrender. All loyalties are centred here in God alone He alone is perceived in all creations. He alone is worshipped everywhere. He alone is sought at all times and in all places

Bhakti has several stages. From gross stages, it takes one to subtler states. It has to be cultivated gradually and must find its expression in one's every action and behaviour with others.

Then the final stage of evolution is the fruition of the process of Jnana Yoga. It is the path of self-enquiry and self-analysis. Here one attempts to penetrate into the very core of things and perceive the reality behind. Here one identifies oneself with the absolute Consciousness that repletes all creations and yet remains unaffected by the pairs of the opposites, by change and finitude. This Consciousness is the real nature of man. The veil of illusion envelopes this Consciousness and its forgetfulness entails sufferings and fruitless groping in the void of unreality. The process of rending asunder this veil is called Jnana Yoga, and one's identification with the supreme Consciousness and merging one's individuality in it is called Self-realisation.

All paths are inter-connected and inter-dependent. One has, therefore, to take the aid of all the processes of Yoga in order to effect a harmonious development of the human personality. The ideal of Yoga enables one to live a happy and fruitful life, conducive to one's own personal usefulness as well as to that of others. No crude denial or suppression is implied

in the ideal of Yoga. What is required of us is a rational judicious attempt in purifying and perfecting ourselves, to sublimate carnal drags, to dedicate to and submerge our individuality in the cosmic Will, to rise above the pairs of the opposites, to be ever intent in grasping the lessons that Nature provides us, to evaluate between the right and the wrong, the real and the unreal, and to direct our attitudes accordingly, and finally to fruitfully use our capacities in the service of the creations of God.

Hindu and Buddhist thinkers, with a singular unanimity declare that AVIDYA (ignorance) is the source of our anguish and all our trouble nature of oneness with the living universe is lost. He develops an egocentric view of life and puts his individual preference above social welfare. He develops an acquisitive instinct and looks upon every other being as his potential enemy. He clings to nature, to his neighbours, in short, to everything, which is evanescent. He becomes a divided being, tormented by doubt, fear, suffering. There is a split in his oneness. The world in which we live to-day is the world of incessant fear. But the tragedy is that we are not as yet fully conscious of our ignorance. The more sick we are, the less sensible we become. Religion is the conquest of fear, an antidote to failure and death. We cannot dispel our doubts by drugging ourselves with myths and illusions. A temporary psychological peace may be obtained, but it cannot endure. True freedom from fear can only be obtained by JNANA, WISDOM.

IMPORTANT HINTS ON THE PRACTICE OF YOGA

Every aspirant in Yoga should have a daily routine. Mere Vedantic gossiping will not do in the spiritual path. You must be very strict in observing punctuality, and every item of the routine should be carried out at any cost. The time given for meditation, Japa, Asan, Pranayam, should be gradually increased,

As soon as you get up from bed, evacuate your bowels first; wash your hands, head and face if you cannot take a bath; and then sit for meditation and other Yogic practices.

After regular practice for some days, if you increase the period of doing Asan, Pranayam and meditation, you will have to curtail the item that is allotted to household duties and morning walk. On holidays more time should be utilised for spiritual Practices.

During the period of the morning 'study' you should read Gita, Upanishads, Ramayan, etc, and in the night 'study', you can read some other philosophical books or journals. These two items are something like the detailed and non-detailed text of students. You can utilize the time of interview and writing letters in studying some interesting books.

During evening walk, you can profitably combine other physical exercises and a few rounds of Pranayam. While you practise Pranayam and during other work also, mentally do Japa.

When you perform Kirtan in the night include

your family, children and servants also. In the end distribute Prasad,

Under the heading Nishkama Karma, treatment or nursing of the sick is the best. If you cannot do this, give private tuitions for students or distribute charity.

Due to unavoidable circumstances if you cannot attend to any item of the routine, that time should be utilized for Mowna, study always in doing similar useful work.

In the beginning of your Sadhana, Asan and Pranayam can be done first and then Japa and meditation. Later on as you advance in Sadhana, Asan and Pranayam should be practised after Japa and meditation, as the morning time 'Brahma Muhurta' is the best for meditation. To drive away drowsiness, you can practise Sirshasan or Bhastrika for about ten minutes, before starting Japa and meditation'

If you fail to do any one of the items, dear brother, please note that you have killed a day in your precious life. In case you find any disturbing elements in the world, mercilessly without any hesitation, renounce the world and take to seclusion and devote day and night for spiritual Sadhan at the Lotus-Feet of your Guru. If you are steady, earnest and sincere, in six months time you will find an inexpressible joy, mental peace and unalloyed bliss. There will be Jyoti in your very face. Such a man is really a blessing for the whole world. This kind of Sadhan alone can give you eternal satisfaction and happiness. You have to repent in your old age, if you depend for your happiness on few ginger biscuits, little money and a woman.

THE YOGA OF SYNTHESIS

The four main spiritual paths for God-realisation are Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga. Karma Yoga is suitable for a man of active temperament: Bhakti Yoga for a man of devotional temperament; Raja Yoga for a man of mystic temperament; Jnana Yoga for a man of rational and philosophical temperament, or enquiry.

Mantra Yoga, Laya Yoga or Kundalini Yoga, Lamphika Yoga, Hatha Yoga are other Yogas. Yoga means union with God. The practice of Yoga leads to communion with the Lord. Whatever may be the starting point, the end reached is the same.

Karma Yoga is the way of selfless service. The selfless worker is called the Karma-Yogin. Bhakti Yoga is the path of exclusive devotion to the Lord. He who seeks the union through love or devotion is called the Bhakti-Yogin. Raja Yoga is the way of self-restraint. He who seeks to have union with the Lord through mysticism is called the Raja Yogin. Inana Yoga is the path of wisdom. He who seeks to unite himself with the Supreme Self through philosophy and enquiry is called the Inana-Yogin.

Man is a strange complex mixture of will, feeling and fintellectual thought. He wills to possess the objects of his desires. He has emotion and so he thinks and ratiocinates. In some, the emotional element may preponderate, while in some others the rational element may dominate Just as will, feeling and thought are not distinct and separate, so also

work, devotion and knowledge are not exclusive of one another.

Some maintain the practice of Karma Yoga alone is the only means to salvation. Some others hold that devotion to the Lord is the only way to Godrealisation.

Some believe that the path of wisdom is the sole way to attain the final beatitude. There are still others, who hold that all the three paths are equally efficacious to bring about perfection and freedom.

The Yoga of Synthesis is the most suitable and potent form of Sadhana. In the mind there are three defects, viz: mala or impurity, vikshepa or tossing, averana or veil The impurity should be removed by the practice of Karma Yoga The tossing should be removed by worship or Upasana. The veil should be torn down by the practice of Jnana Yoga. Only then Self-realisation is possible. If you want to see your face clearly in a mirror you must remove the dirt in the mirror, keep it steady remove the covering also. You can see your face clearly in the bottom of the lake only if the turbidity is removed if the water that is agitated by the wind is rendered still and if the moss that is lying on the surface is removed. So is the case with Selfrealisation also.

The Yoga of Synthesis alone will bring about integral development. The Yoga of Synthesis alone will develop the head, heart and hand and lead to perfection. To become harmoniously balancedn

all directions is the ideal of religion. This can be achieved by the practice of Yoga of Synthesis.

To behold the One Seli in all beings is Inana, wisdom to love the Self is Bhakti, devotion; to serve the Self is karma, action. When the Jnana-Yogin attains wisdom he is endowed with devotion and selfless activity. Karma Yoga is for him a spontaneous expression of this spiritual nature, as he sees the One Self in all. When the devotee attains perfection in devotion, he is possessed of wisdom activity. For him also Karma Yoga is a spontaneous expression of his divine nature, as he beholds the one Lord everywhere. The Karma Yogin attains wisdom and devotion when his actions are wholly selfless. The three paths are in fact one, in which the three different temperaments emphasise one or other of its inseparable constituents. Yoga supplies the method by which the Self can be seen, loved and served.

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NECESSITY FOR A GURU

Just as you can give an orange to a man so also spiritual power can be transmitted by one to another. This method of transmitting spiritual powers is 'Sakti Sanchar'.

Birds keep their eggs under their wings Through heat the eggs are hatched. Even so spiritual power is transmitted by the Guru to the proper disciple, whom he considers fit for Sakti-Sanchar, through touch (Sparshanat), like birds, sight (Sight) like fish, and thinking or willing (Mananath, Sankalpa) like tortoise.

The transmitter, the Yogi Guru, sometimes enters the astral body of the selected particular student and elevates his mind through his power. The Yogi makes the subject (Chela) sit in front of him and asks him to close his eyes and then transmits his spiritual power. The subject feels the electric current actually passing from Moola-Chakra higher up to the neck and top of the head

The disciple does various Hatha Yogic Kriyas, Asans, Pranayams, Bandhas, Mudras etc. by himself. The student must not restrain his Ichha Sakti. He must act according to the inner Prerana (inner goading or stirring). The mind is highly elevated. The moment the aspirant closes his eyes, meditation comes by itself. Through Sakti Sanchar Kundalini is awakened by the grace of the Guru in the suitable disciple. Sakti Sanchar comes through Parampara. It is a hidden mystic science. It is handed down from the Guru to the disciple.

The disciple should not rest satisfied with the transmission of power from the Guru. He will have to struggle hard in Sadhana for further perfection and attainments Lord Jesus through touch transmitted his spiritual power to some of his disciples (master's touch) Samarth Ram Das touched a prosti-She entered into Samadhi. Sri Ramakrishna Paramahamsa touched Swami Vivekananda. Swami Vivekananda had superconscious experience. He struggled hard for seven years more even after the touch for attaining perfection. Lord Krishna touched the blind eyes of Vilvamangal (Sur Das). The inner eye of Surdas was opened He had Bhav Samadhi. Lord Gauranga through his touch produced divine intoxication in many people and converted them to his side. Atheists even danced in ecstasy in the streets by his touch and sang songs of Hari. Glory, glory to such exalted Yogic Gurus! May their blessings be upon us all !!

Sakti Sanchar is of two kinds, viz: lower and higher one. The lower one is a jada-kriya only, wherein one automatically does Asan, Bandhas and Mudras without any instructions when the Guru imparts the power to the student. The student will have to take up Sravana, Manana, Nididhyasana for perfection. He cannot depend upon the Kriya alone. This Kriya is only an auxiliary. It gives a push to the Sadhak.

A fully developed Yogi only possesses the highest kind of Sakti-Sanchar.

QUALIFICATIONS OF A YOGIC STUDENT

The Yogic student must have faith, devotion to Guru and the Lord. He must have faith in the teachings of his Guru and in Yogic scriptures. He must have intense aspiration and dispassion. Faith aspiration and dispassion are the three important qualities of a Yogic student. Non-violence, truthfulness and celibacy are the three fundamental virtues. The Yogic student must be gentle, simple, humble, and noble. He must be free from crookedness, cunningness, diplomacy, double-dealing, harshness, rude nature, greed and egoism.

SELFLESSNESS AND COSMIC LOVE: He must have the spirit of selfless service. He must serve the poor and the sick. He must share whatever he has with others. He must have cosmic love. He must love all. He must have all-embracing love. He must cultivate this again and again. He must be serene. The Divine Light will dawn in a serene mind only. He must be non-violent, truthful and non covetous. He must adapt the golden medium or the middle path.

PURITY AND SELF-RESTRAINT: He must observe perfect celibacy or he must lead a well-regulated, disciplined life. He must be moderate in everything. He must lead a contented life. He must have perfect self-restraint. He must gradually discipline ine senses and keep them under subjugation. He must speak gently, sweetly and truthfully He must not use vulgar words or harsh words. He must give up intoxicants, liquor and smoking. He must take

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vegetarian food. There is much nutrition in milk, milk-products, nuts, etc. Animal diet excites the passion and makes the mind turbulent.

VIRTUES FOR RAPID PROGRESS: He must possess adaptability, courage, mercy, generosity, tolerance, patience, perseverance, sincerity and complacency. He must be earnest, vigilant and diligent He must have intense laith, application, tenacity and endurance. He must stick to his ideal and goal He must be ever cheerful. Cheerfulness is a powerful tonic of the mind. He must have discrimination, fiery determination and firm resolve. He must stick to his resolves. He must be regular in his practice. Regularity is of paramount importance for success in Yoga He must have equanimity, fortitude and forbearance. He must have manliness and mannerliness. His speech must agree with his thought, and his speech must agree with his action. He must practise introspection and self-analysis daily. He must give up backbiting and boasting. He must annihilate laziness He should eradicate evil habits.

positive overcomes negative: In the early morning meditate on 'courage' for ten minutes. Mentally repeat 'OM Courage' when you work and move with people. Feel 'I am courageous, I am becoming more and more courageous.' You will gradually develop courage. You can develop any virtue through meditaion. Concentrate in cultivating, two or three important virtues such as truthfulness.

mercy, humility, courage. All other virtues will cling to you by themselves. Nil desperandum. Never despair. Be hopeful always. Persist in your practice. You will eventually succeed. Positive always overcomes the negative Develop love: hatred will vanish. Cultivate courage timidity will disappear. This is the nethod of Pratipaksha Bhavana (cultivating counter thoughts or opposite qualities).

The tendency of the mind is always to move downwards. It would rather revel in darkness and multiply and die there, than come and live for a short time in the sunshine, like flowers. Man's mind is something like the house-fly. Of course, sometimes, if some sweet-smelling object is kept, it may perch upon it for a moment. But the next moment it would prefer to alight upon a dungheap. Its nature is there So, perhaps, a nice tune might attract your attention for a while, but the next moment if something is given, to which it is accustomed always, this house-fly of the human mind at once goes and sits upon that. It is used to frivolities, mere flippancies. It is used to taunt and give torment to others When a very delicious dish is put before it, it forgets the spiritual path and alights upon it.

Mind is ever restless, never stays on a fixed point for a considerable period. It jumps hither and thither. Mind is ever changing and oscillating. Its wandering habit manifests itself in various ways. The mind in the vast majority of persons has been allowed to run wild and follow its own sweet will, inclination and desires. The mind of worldly persons is gross: it is

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unfit for concentration, self-analysis and introspection Rajasic mind is restless and turbulent: it agitates the body and the senses and makes them subject to foreign influences. An aspirant's mind is calm, collected, sharp and subtle. A well-disciplined mind alone constitutes the powerful process of reaching the highest state of liberation. Spiritual enquiry must be set affoat in the mind.

The UTTAMA ADHIKARI, who is ever ardent, silent and serene due to the dawn of proper knowledge, ever the same among the diverse men of the world, undisturbed by the distracted activities of the work-a-day world, calm and peaceful, withdrawn himself from the bustle of life, unmindful of what is happening on earth, disinterested either in this or that, indifferent to the pleasures of a so-called successful life, - that is really fit indeed to receive the ultimate Wisdom of the Lord and the Truth. Even if there is the slightest desire lurking inside other than for the realisation of the Divine, that person will not be able to comprehend the true import of the Upanishadic teachings or the instruction by the spiritual teacher He will have thousand doubts and distractions in the mind that make impossible all spiritual activity.

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KILL DESIRES: ENJOY BLISS

The rays of the mind are dispersed in many ways. Mostly they are entangled with sensual world. The root cause is desire. And desire is the root cause for all mineries, sorrows and tribultions. So if a man wants to be happy, he must abandon all his desires for worldly objects. God is the only Truth of life. All sufferings are due to your losing touch with your divine source. And you must rest assured that permanent peace and happiness can be achieved only by linking yourself with Him through intense. Sadhana. Therefore the wise say: Abandon desire and be happy. And that can be done by withdrawing the mind from the worldly objects and fixing it on the Lakshya the Almighty Lord.

Learn to discriminate. Understand the miseries, troubles and worthlessness of the worldly life. Look within and search for Him in the inmost core of your heart. Centralize your thoughts, withdraw the senses from external objects and focus them on the Lord.

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SADHANA

Sadhana means any spiritual practice that helps the Sadhaka or aspirant to realise God. Abhyas and Sadhana are synonymous terms. Sadhana is a means to attain the goal of human life. Without Sadhana no one can achieve the purpose of life. Sadhana is that which produces Siddhi or perfection. It is the means or practice by which the desired end may be attained

He who is sincere and earnest, who is firm, patient and persevering can make great progress in the spiritual path. The attainment of the goal is possible only by a course of practical spiritual discipline or persistent Sadhana.

Sadhana consists in the exercise and training of the body, senses, the mind and psychic faculties. Sadhana differs in different individuals according to the capacity, temperament and tastes. Sadhya is that which is attained through Sadhana. Sadhya is God or Brahman.

The Sadhana is divided into four classes, according to the physical, mental and moral qualities-Mridu (mild), Madhya (middle) and Adhimatraka (higher) and Adhimatrama (the highest) who is qualified Adhikari for all forms of Yoga.

The means employed are various, such as worship (Puja) exterior or mental; service of Guru, study of scriptures; tapas (austerity) the Pancha-tattva; Mantra, etc.

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Siddhi follows when the mind and senses are controlled, and when the aspirant attains Self-realisation.

The Vasanas and cravings resist. They resist, persist, and recur. A Dheera or spiritual hero alone with patience, perseverance and eternal vigilance can attain triumph. Pray and attain Mother's Grace. Without Mother's Grace you cannot make even an iota of spiritual progress. Sadhana Sakti is Mother's Grace. Guru is Mother's Grace. Sadhana and bodily necessities which a Sadhak gets are Mother's Grace.

Persist in your Sadhana. You will grow strong and you will have victory over mind and senses and old evil habits ultimately. Do Sadhana with a pure mind and concentration.

Tear off old bad habits. Cultivate new good habits. Eradicate evil traits. Cultivate divine virtues. Steady the mind, strengthen Sadhana Sakti. Rise above body and mind and attain Self-realisation.

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SPIRITUAL DIARY AND RESOLVES FORM

Many people want to lead a spiritual life. They many times think of making a change in their daily routine in order to include in it some items of spiritual practices, but days and months somehow slip away without their being able to make the desired change in their way of life. To such people, the Resolves Form and the Spiritual Diary lend a helping hand. It is due to lack of mental resolution that people are not able to make desirable changes in their routine, and in order to make good this deficiency, these two expedients are admirably suited.

Generally at the commencement of each year, the aspirant fills up the Resolves Form (which can be had from the Headquarters of the Divine Life Society). As the name implies, Resolves Form is meant to record the aspirant's spiritual resolves, which he intends to carry out during a particular year, or period. The Resolves Form as issued by the D.L.S. Headquarters consists of items such as Asans, Pranayam, concentration, Japa, Swadhyaya, Kirtan, Likhit Japa, Physical exercise, control of lust and anger, selfless service, charity, etc., and by making use of this Form as issued by the D.L.S. one steps into Yoga practice on an all round scale; i.e., one takes to the practice of the Yoga of Synthesis. One undertakes to do a certain minimum of Asans, Pranayams, Swadhyaya, physical exercise, concentration, Japa, Likhit Japa, etc., every day. Filling up the Resolves Form acts as a sort of a pledge to do Sadhana, and the person who has filled up the Resolves Form feels

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a moral urge to redeem his pledge by doing Sadhana as recorded by him in the Resolves Form. Mind is very diplomatic and a great cheat. It can easily make us forget our resolves; but the mind will be defeated in its attempt if one's resolves are put in black and white. It is not compulsory that one should make use of all the items in the Resolves Form. One may fill up as many items as one may be interested in, or as his present Sadhana may permit. So, the Resolves Form is open to all, no matter whether one intends to practise all the items of Sadhana embodied in it or only one or a few of those items.

Left to itself alone, the Resclve Form may often fail to bring the desired result. It should be supplemented and supported by another device, krown as the Spiritual Diary (forms of which can also be had from the D. L. S. Head Office). The Diary closely follows the Resolves Form, with slight charges. It is meant to record one's daily Sadhana. At 'he end of each day's Sadhana, the aspirant fills up the Diary. The advantages of keeping this daily diary are many. If due to forgetfulness or negligence one has not done any item of Sadhana, the fact will come to his notice at the time of recording the diary, and if time permits he may do the missed Sadhana on the same day itself, or he may at least avoid the same failure the next day. Filling up the Diary is nothing short of self-introspection, a very important, but much neglected factor in the life of an aspirant Since nobody would like to record poorly of his own

Sadhana, the keeping of the Diary goads the aspirant to be regular in his Sadhaca, nay to increase his Sadhana period. Not only this: the various items of the diary embracing all the Yogas present themselves before the view of the aspirant when he takes up the Diary for recording purposes every day, and this repeated presentation of these items before the aspirant creates a desire in the mind of the aspirant to widen the sphere of his Sadhana 80 as to include all the Sadhana items contained in the Diary Thus the keeping of the daily Diary on the forms issued by the D.L.S. Headquarters has this unique advantage, in that it encourages not only to increase the Sadhanas one is already doing, but also to extend the sphere of one's Sadhana to cover all the items of the Diary, embracing as it does all the Yogas. keeper of this Diary will therefore in due time grow on the pattern of a Synthetic Yogi. He will become an adept in all the Yogas.

The Spiritual Diary Form as well as the Resolves Form as issued by the D. L. S. Headquarters may require some alterations to suit individual requirements. Often such alterations will be in the form of additions. And the aspirant will do well in modifying them according to his requirement. For instance the aspirant may be in the habit of doing ceremonial worship and provision for recording that Sadhana may not be found in the Diary or the Resolves Form. In such instances, suitable changes need and should be made.

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Once one develops loyalty to the Resolves Form filled in by him, this principle can be applied on a wider scale. That is, if at any time the aspirant feels the necessity for taking a new resolve he may at once write it down either in the Resolves Form or in a note book, and strictly abide by it thereafter. If one is out of his house where he has kept his resolves form or resolves note-book he may use a piece of paper to record his new born resolve and treat that piece of paper as respectfully as he would treat his standard resolves form. This is suggested because by the time the aspirant returns home and gets hold of his resolves form or resolves note-book, mind, the greatest diplomat, may succeed in changing the aspirant's mind and destroying his resolve at its hirth.

One should develop great devotion for one's resolves, whether they are recorded in the standard Resolves Form, or a Resolves Note book, on bits of paper. All these should be kept at the place of worship and should be revered as much as one would revere his Ishtam. Resolves should be treated as pledges made to God and should never be broken. In the event of a failure happening to abide by any of the resolves self-punishment in the form of some additional Malas of Japa or forgoing of one meal should be inflicted. In case, however, an alteration in one's resolves is found necessary at any time after the resolves for a year were already made and signed such alterations may and should be made, preferably under intimation to one's spiritual quide.

SPIRITUAL DIARY

To the extent one develops devotion to the Resolves Form, or note-book or pieces of paper on which resolves are noted, one will progress spiritually. Whenever one is under the grip of a desire, which one would like to abandon, at once an entry rejecting the desire may be made in the resolves-book or paper. Immediately this is done, the mind will no longer trouble the aspirant, for it knows that no amount of its persuasions would be of any avail. Thus, the principle of recording one's Resolves offers a safe fortress in which the aspirant can take shelter and save himself from the attacks of the lower mind.

The Resolves Form is the blue-print of our spiritual edifice, and the Daily Diary, the daily progress report. These are therefore very essential for the aspirant's spiritual progress. May all keep these and expedite their evolution.

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SELF REALISATION

Behind this world show, behind these physical phenomena, behind these names and forms, behind the feelings, thoughts, emotions and sentiments there dwells the silent witness, thy immortal friend and real well-wisher-the Purusha or world-teacher, the unseen governor or master, the unknown Yogi, the invisible power of consciousness or hidden sage. That is the only permanent reality and living truth. That is Brahman or the Supreme Being or the Absolute. That is Atma. That is Self. The goal of human life is to realise the reality behind the changing phenomena. The summum bonum of human aspiration is to attain Self-realisation. Self-realisation alone can make you absolutely free and independent. Trust not your body, mind and the senses. Have inner spiritual life. Attain knowledge of the Self through steady devotion and discipline. Drink the nectar of immortality; quench the flames of Samsar and allay its tortures, miseries and sorrows.

Friends: Is there not a higher mission in life besides eating, sleeping and talking? Is there not any higher form of eternal bliss than these transitory and illusory pleasures? Is there not a dignified life than the sensual life? How uncertain is life here! How insecure is our existence in this earth plane with various kinds of fear! How painful is this mundane life? Should we not attempt diligently now to reach a place—the immortal abode, our original sweet home of pristine purity and divine

splendour where there is eternal sunshine, absolute security, perfect peace, and where there is neither disease, nor death nor war.

Come. Come. Become a Yogi. Come out of your narrow holes or ruts. Crush all sorts of superstition. Aim high To become an advocate, or a doctor, or an engineer or a professor is the height of your ambition. Can this give you any kind of freedom? Can this give you eternal bliss? Can this give you everlasting peace? Can this make you immortal? Do you not like to attain perfection or immortality? Do you not wish to achieve the summum bonum of existence - Kaivalya or independence, Atma Swarajya? Then come. Struggle for higher things. Be bold. Look not back. March forward Enquire: "Who am I"? Hear and reflect, meditate and realise the Atmic splendour. Om is Sat Chit Ananda. Om is Infinity. Om is Eternity. Om is Immortality. Sing Om. Chant Om. Feel Om.

THE RUGGED PATH

Nothing that is worth-while is to be achieved without undergoing a corresponding amount of pain and suffering. No enduring ideal can be attained without tire and sweat. The seed splits and perishes to put forth the plant. The flower lays its life to give place to the sweet fruit. It is in the furnace that gold emerges from the ore. Even so, the price of sainthood is to be paid in the interim period of utter loneliness, privation, and struggle which the really aspiring soul passes through. Every soul on the path of God-realisation harbours no illusions about the true nature of the spiritual path. There is absolutely no royal road in spirituality.

Adversity is a divine blessing in disguise. Adversity develops the power of endurance and will-force. Adversity develops fortitude and forbearance. All the Prophets, Saints, Fakirs, Bhakthas and the Yogins of yore had to struggle hard against adverse circumstances. The Almighty Lord puts His devotees under severe tests and rigorous trials. Every soul on earth is being tested by God for his sincerity and patience. He puts the aspirants into various kinds of troubles. He will make man utterly hopeless and helpless and watch and see whether one has the real devotion for Him or not in such straitened circumstances. We cannot say exactly what form these trials will take. But the sincere devotee is never afraid of such kind of tests

A grim endurance of all vicissitudes and a dogged resolution to persevere to the end are essential if

one has to realise his ideal. The aspirant has ever to be alive to the stealthy power of unconscious habits creeping into him. Man is a sybarite by nature. One may be really very zealous in his austerities and vows in the beginning. But if one is not on the very proper quard, slowly the vigour will be relaxed, comforts will creep in the mind and man will be caught very miserably. If the body is allowed to relapse into softness and luxury, it will be found that it is well nigh impossible to discipline it again. The mind immediately takes advantage of even the least sign of weakness in the most sincere aspirants. It is like a tiger crouching on its haunches about to spring One has to keep a very close watch over his own self and should be ever alert with a vigilance against the sudden onslaught of Samskaras.

In truth, spiritual life is for eternity, and realisation is infinite. It is not like a period of work, giving place later for a nice vacation. The same high pitch of purity and discipline has to be maintained if life is to mean anything at all. No relaxation of rigour and caution can be afforded. For, the mighty power of cosmic illusion is not a trifle to be toyed with. A fit of passion is enough to blow away the result attained by years of slow and painstaking effort. Remembering this, let the aspirant be ever watchful unto prayer, as the mystics have said. Man's achievements are of no avail before Maya's charms. She reigns supreme on the stage of the divine play. None can dogmatically say that he is beyond all temptations. It is the Lord's Grace alone that not

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only makes a man pure, but also keeps him pure till the very end. Man on his part is but to exercise a constant humility and an active vigilance.

The great lessons of genuine humility and an unremitting caution have to be firmly grasped and borne in mind by everyone who would make any headway on the slippery path that leads from darkness to Light, from the unreal to the Real and from mortality to Immortality. Realisation of the Absolute is not a talk, is not a play. It is the most difficult and the hardest of all tasks. It demands the price of one's very self. Will you really and willingly pay it? It demands your ego. It demands your very being as the cost for Self-realisation. If that is everyone's goal, if that is everyone's ideal, should not the more experienced ones impart that secret to the lesser ones? Should not every child in the cradle be initiated into the mysteries of existence?

Now the very serious question arises as to why Sanyas is at all necessary. The essential spirit for which Sanyas is being taught to worldly men is this. It is the only life-giving teaching. All other teachings are mere play of words. Never feel for a moment that you are unfit for Self-realisation, that you are unfit for Sanyasa or Vedanta. This cowardly nature will not leave you if you do not exert to know the Truth as it really is. Keep before yourself the formula: "Better to aim at a lion and miss it, than hunt a jackal and catch it." Better to aim at Sanyasa and Vedanta and fail in its practice than live a worldly life and succeed in it.

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Really Sanyasa and Vedanta always go hand in hand. One does not become complete without the other. Wherever there is practical Vedanta, there must be Sanyasa of the highest type. Sanyasa without Vedanta or Fara-Bhakti becomes a mockery and a vanity. Vedanta without Sanyasa becomes a mere dry intellectualism. When, in a man, Sanyasa and Vedanta melt into one, there crops up a sage of supreme Wisdom. Sanyasa empties the individual of the ego and the negative phenomena and Vedanta fills it with positive Truth, the supreme Reality. Sanyas without Vedanta remains an empty void and does not serve its purpose. Even so, Vedanta without Sanyasa becomes an impragnable essenceless rock and does not serve its purpose. Vedanta cannot be grasped without emptying the ego through Sanyasa and Sanyasa becomes a sheer waste without getting at the supreme ideal through Vedanta. By a combination of both, blind faith should be turned into rational faith and reason should be turned into personal experience.

One has to be completely dead to the narrowness and the delusion of the world if he is to live in the grandeur and the beauty of "life in the Spirit". This essential truth can never afford to be forgotten. Dreams of bringing God to the sensual earth is nothing but the exhibition of human vanity which is purely the outcome of failure in distinguishing between what is really true and existent and what is not

Hence let us all take our lessons from our elders

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and what our forefathers have left for us. Let every father take the example of Yagnavalkya. Let all children take the example of the four Kumaxas. Then only life is said to be perfectly lived. Let each and everyone of us ever remember that we are born for the supreme purpose of absolute emancipation and for nothing else. Let us all empty ourselves of the ego through Sanyasa and may we all fill ourselves with the essential truths of Vedanta.

Tat Twam Asi.

YOGA IN DAILY LIFE

Cultivate indomitable will. Practise self-control and self-mastery. Have self-confidence. Develop independent judgment. Do not arque. ceaselessly for Self-realisation. Kill this little ego. Develop pure love. Rise above all distinction of caste, creed and colour. Give up the idea of 'Iness' and 'Mineness.' Look within for the happiness which you bave sought in vain in the sensual objects. Bhakti Yoga or Bhav is the main basis of Rasa. The relish of eternal bliss which the devotee enjoys during his ecstatic state of Bhav Samadhi is called Rasa Rasa is the essence of the Almighty Lord Rasa is the nectarine transcendental bliss. The Almighty Lord is the repository of fountain source or Rasa. Taste the Krishna Bhakti Pasa through Prem and attain immortality. Half-hearted service is no service at all. Give your whole heart, mind and soul when you serve. This is very important when you practise Karma Yoga. Some people have their body in one place and the mind in another place and soul in another place. That is the reason why they do not realise any substantial progress in the spiritual path. Mind is a mysterious something which is really nothing but does everything. It is born of Maya. It is a product of ignorance. It is a compound of Vasana and Sankalpa. It is a mixture of worry and fear. It is a solution of Aliamkar. It is a confection. Moksha is the summum bonum of life. It is freedom from births and deaths. It is not annihilation. It is annihilation of this little "I."

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It is obtained through knowledge of the Self. You will have to know the Truth through direct intuitive experience. You will have to cut asunder the veil of ignorance by meditation on the Self. Then you will shine in your pristine purity and divine glory. Hatha Yoga is a divine blessing for attaining success in any field. Body and mind are instruments which the practice of Hatha Yoga keeps sound, strong, and full of energy. It is a unique armour of defence to battle the opposing forces in the material and spiritual fields. By its practice you can combat Adhi-Vyadhi and attain radiant health and God-realisation Become a spiritual hero full of physical, mental and spiritual strength. Do not try to drive away the unimportant and irrelevant thoughts. The more you more will they return, and the more strength will they gain. You will only tax energy and will. Become indifferent. Fill the mind with divine thoughts. The others will gradually vanish. Get yourself established in Nirvikalpa Samadhi through constant meditiation. Without perfect Brahmacharya, you cannot have substantial spiritual progress. There is no half measure in the spiritual path. Control the body first. Then purify your thoughts through prayer, Japa, Kirtan, Vichara and meditation. Make a firm resolve, "I will be a perfect Brahmachari from today." Pray to the Lord to give you spiritual strength to resist the temptations of life and kill lust The salt of life is selfless service. The bread of life is universal love.

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YOGA IN DAILY LIFE

The water of life is purity. The sweetness of life is devotion. The fragrance of life is generosity. The pivot of life is meditation. The goal of life is Self-Realisation. Therefore, serve, love, be pure and generous. Meditate and realise. Constant study of the lives of saints will enable you to lead a virtuous life. You will imbibe very noble qualities. You will be gradually moulded in the spiritual path. You will draw inspiration from them. There will be an inner urge in you to attemp for God-Realisation. Pray to the Lord that you may become a saint.

STRIVE FOR DIVINE LIFE

The perfection of being is Divine Life. The consummation of existence is Divine Life. Divine Life is a life of love, wisdom and light. Let the undying melodious music of your heart's Love be heard by all! Let the perfect Love of your heart enthrone imperishable joy in the empire of all hearts, even of the forlorn.

Life is Love and Love is Divine. Wear the diadem of wisdom, which is the fruition of Divine Life. Quaff the nectar of love, which is the sign of exalted purity. Make your heart a stage of purity so that the Lord of joy may sport on it. Dwell in the Divine. Live and move in It. To think of Him is to live in His Divinity. To feel Him is to have Him. Have a second spiritual birth. Live anew the Immortal life and cut the thread of death. Live an altruistic life and live in all through love. Live a scientific and universal life in a scientific and universal being.

The Dawn of a New Life awaits you! The time is come! The Truth is nigh. Fear not. Be bold. Naught shall shake you! Infinite courage and immortal joy lie in striving for and realising the Blessed Light, the Light of God that surrounds you from every side. March on, march on—on the brilliant path of Japa, Sankirtan, Service, Love and Meditation—this is the pathway to Divine Life! Go forward and inward, to the root of your heart! Remove the cobwebs from the neglected chambers of your heart. Now, behold the light of truth therein. All is bright as midday. The

STRIVE FOR DIVINE LIFE

destiny of the soul will be reached soon! Glorified are you all.

The demon of the lower self, the brutal nature in us, is the monster foe of divine life, of truth and light. Let this devil of the animal self be burnt and reduced to ashes. Let it suffer utter extinction. Let the Truth reign supreme. Break down the citadel of the egoistic self, the fort of evil propensities, by the mighty war-tanks of meditation on the Lord. Verily, to negate this sordid self and to assert the Divine Presence of God is the Ideal; to annihilate the ego and empty the heart of all dross is the supreme Aim. So negate your lower self, empty your heart. When this is done, you will find yourself shining as a God, a purified Man. Therefore lead a divine life and achieve the glorious end, and radiate light from your looks to all those with whom you come in contact, and above all attain indescribable peace and immortal joy.

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THE DIVINE LIFE

Study to withdraw thy heart from the love of visible things and to turn thyself to things invisible. For they that follow their sensuality defile their conscience and lose the grace of God. In silence and quiet the devout soul goes forward and learns the secrets of the scriptures. A man must go through a long and great conflict in himself before he can learn fully to overcome himself and draw his whole affection towards God. Perfect Peace is attained when the mind is withdrawn from the objects of senses and freed entirely from the inrush of thoughts and made to dwell on the Absolute Being who is at once Truth Knowledge and Bliss Get concentrated entirely upon God. Be independent of all outside things. He who is not led astray by desires, who practises meditation regularly, who is not forgetful of his goal, is fit to be adored in this world.

A disciplined and one pointed mind is the essential pre-requisite of God-realisation. Meditate and feel the communion with God. During silence you will hear the subtle voice of God. During silence you will enjoy peace. The ATMAN is to be seen, heard and reflected and meditated upon. Conquest of the mind is the conquest of the world. Where nothing else can be known, that is the Infinite or BRAHMA. If thy mind is perfectly free thou will not enter into birth and old age. The peace of God which passeth all understanding shall keep your hearts and minds. God is love, and he that dwelleth in love, dwelleth in God and God in him.

Behold! The Kingdom of God is within you. Heaven and hell is in your heart A good conscience is God's voice. Control anger by forgiveness, vanity by humility, fraud by straightforwardness and greed by contentment By right knowledge one knows the right things, by faith one believes in them, by right conduct one checks the influx of KARMA and by penance one becomes pure Again and again it should be reflected, considered attentively that everything is transitory, subject to change. Attachment to things should be abandoned. Right belief. knowledge and right conduct are the source of happiness. Even the Gods bow down to him whose mind is always centred in religion. Always the Lord should be remembered. Put and keep Him within thy heart. There is no greater penance than patience, no greater happiness than contentment, no greater evil than greed, no greater virtue than mercy and no more potent weapon than forgiveness. By controlling the anger of a moment you may avoid the remorse of a life-time. The heart of a wise man should resemble a mirror which reflects every object without being sullied by anything. True goodness. is loving your fellow-men. Noise is not in the market place, nor quiet in the forest, but in the hearts of men. The enlightened mind is its own heaven and the unenlightened mind is its own hell. Without going out of doors, you may know the whole world. Without looking out of the window, you may see the way of heaven. Without moving you can know: without looking you can see; without

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doing, you can be active. A sage sleeps without dreaming and wakes up without anxiety. He neither loves nor hates death. Living, he experiences no elation; dying, he offers no resistance.

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PRECEPTS FOR PRACTICE.

Worldly life is a bed of roses till a thorn pricks you in your feet. When the thorn starts pricking you, then realise that the World is a bed of thorns. The man then awakens to the reality. The world is an illusion. Friends are hypocritical cheats. Relatives are selfish bugs. There is none on whom you can depend except God.

Beloved aspirants! Awake! Arise! Realise! Resort to the feet of the Lord. Practise Yoga. Come, start today. Follow my Twenty Instructions. I will serve you nicely and guide you. Waste not a minute.

In spiritual Sadhana nothing is of so much importance as regularity. Whatever you do, even though it is very little, do it regularly. The mind will tempt you in various ways. It will try to keep you away from Sadhana but never yield.

Mind is a crooked mechanism, agitated, wavering and wandering. It is always unsteady. Control the wandering nature of the mind. Sadhana is the means to control the mind. Withdraw yourself from the external world. Control your emotions, sensations, activities. Constantly dwell in the Atman. Give up external show. Do not be attached to the flesh.

Develop the eye of wisdom. Look with your inner third eye. The aspirant realises immense joy when his third eye is opened. Fear, sorrow, doubt and delusion take leave of you. Unfold all the latent

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faculties and Powers. They are lying hidden within you.

Keep the ideal always before you. Do not forget it even for a second. Examine within yourself how far you have progressed at the end of the day. Make fresh resolves the next day for better progress. Repent for the mistakes you have committed.

Diabolical forces are within and never outside you. It is only the mind that is reflected in front of you. Change the angle of vision. Everything will be good. You will see only His hand in everything.

Do not blame God for your having failed in maintaining the Spiritual Diary. Give your mind a good shoe-beating. Resolutely start the practices once again from to-day.

Do not strain yourself beyond your capacity. Relax completely the moment you feet that there has been something wrong with the normal movement of the Prana Dash cold water on your face when you feel sleepy.

The breathing gets controlled during meditation. It becomes very thin. Merge the mind in the Atman. Take it away from the body and its associates. The goal of life is Self-realisation. Mere seeing of some lights and hearing of sounds during meditation is not the final state of Self-realisation. They are, no doubt, encouragements to the Sadhak.

You have had your re-birth in God. By gradual degrees try to forget the past, its successes and

failures, its sins and virtues. You are not concerned with any of them now. You are a new man altogether. Bury the past deep and cover it up nicely with the Lord's names and Yoga Sadhana. Develop self-surrender to the Lord.

Asans are as necessary as Pranayamas. One goes with the other. Please practise Asans at least for fifteen minutes daily. This is the best Insurance for good health.

All energy must be conserved and utilised for purposes of spiritual Sadhana. All the time that you have should be spent for spiritual practices and Nishkama Seva. If you use your time nicely in spiritual pursuits, you will be able to achieve the goal of life in this very birth.

I shall be pleased to accept you as my disciple. The 'fees' I demand are very costly. They are Vairagya, Viveka and Mumukshutwa. If you have these you can be my disciple.

Go to the temple daily and pray to the Lord to give you more and more devotion to His Lotus Feet. Pray to Him to enable you to remain a perfect Brahmchari. Go to a secluded place daily and introspect. Intensify your Sadhana and Vairagya.

Do not take onions. You need not object to tamarind, salt and sugar now. Fast on Ekadasi. Take milk and fruits. Take salt-less diet on Sundays.

If you want to know God then know yourself. Find out who is the seeker. Then you have known everything. You are that Eternal Self. For this you

have to put up a course of Sadhana but a strenuous one. Then you will be able to clear all the doubts. Nothing will satisfy you by the explanations.

Only when you taste the sweetness of the sugar you are satisfied. So also till you have realised God you can not have any satisfaction. Doubts after doubts will be mounting over your already heavy shoulders.

The western psychologists start and work from the physical and go to the mental plane and stop there' whereas the Eastern philosophy proceeds from the top and then looks at the bottom with the knowledge of the highest. Knowing the One Imperishable, you know everything else. This is the gist of our philosophy.

You can have your godhead through your physical mechanism provided you acknowledge its perishable nature. Look at the perishable nature of the body and all that we see around us. Just see how within a few years great wars were fought. Thousands perished. What does it show?

You must go in after that Imperishable—that is God. The Lord permeates everything. To realise this Imperishable it is not enough if you simply sit quiet expecting a miracle from Him or the Guru. You should strive for yourself, by incessant practice of Sadhana.

By one strong determination of the will, get rid of all evil qualities like smoking, taking tea and

PRECEPTS FOR PRACTICE

meat-eating. These weaken your nerves. You will be easily irritated. You will not be able to control your emotions. Tea is stimulating no doubt, but does harm ultimately.

When you are harassed by the tea habit, it will be difficult to leave it in the beginning. Use milk as a substitute for some time. You are simply alarmed. You imagine that you will have headache without it. All these are mere hallucinations.

BE EVER VIGILANT

The workings of Maya are so very subtle, so very difficult to overcome, and human nature is fundamentally so Asuric and unregenerate that real spiritual development and progress in Sadhana (spiritual practice) are indeed very hard to obtain. To achieve success in any measure in spiritual life is most difficult and uphill task that truly it is Divine Grace alone that can raise the aspirant from darkness to Light. So vehement self-assertive and rebellious is the egoistic self of man that it refuses to be changed from its vicious state to a state of virtue, good ness and saintliness. It is a great blunder to think that the mere act of renunciation is sufficient achievement in spiritual life. If renunciation makes you feel that you have at once become quite superior to the rest of mankind and has bestowed on you the right to preach and to dictate to others, then the very purpose of renunciation gets blasted. You destroy the very foundation of spiritual life by this egoistic assumption. The eradication of egoism in all its numerous aggressive forms comprises the very core of spirituality and all spiritual Sadhana.

Concentration, meditation and Samadhi (union with the Lord) are still very far from him who has not purified himself and got rid of his evil traits. Sinning and evil have become so much a habit with man that he never feels that he is committing them even though day and night he is doing so constantly. And the greatest harm is done by the fact that even while in this unregenerate state, the aspirant becomes deluded by Maya (illusion) into thinking that

BE EVER VIGILANT

he has already progressed considerably in spirituality He deceives himself with the thought that as far as he is concerned he is pretty far advanced in Sadhana. He thinks that he has acquired that unattached attitude where he can commit any sort of act and yet remain unaffected by it. This Selfdeception puts a bar to all progress. Under this grave delusion he allows himself to be unrestrained and runs wild, intolerant of criticism, resentful of the least opposition, utterly disregardful of others' feelings and absolutely unamenable to advice and correction. All sense of discrimination, sane judgment and introspection vanish from him. Even the common courtesy and culture possessed by an ordinary worldly man take leave of the aspirant of his presumption of spiritual advancement and growth in wisdom. He becomes disposed to attack even venerble and elderly persons and spiritually superior souls.

O aspirants! Beware of these dangers in your spiritual life. Be vigilant always. Always regard yourself as a beginner just commencing Sadhana. Never underestimate the importance of Yama, Niyama, of ethical culture and Sadhana Chatushtaya! They are everything. Japa, Kirtan, Swadhyaya, Upasana should be done side by side with ethical training and character-building.

Without the latter, Sadhana becomes as fruitless as filling a vessel which is full of holes in the bottom. Without the eager and earnest desire to obey the Guru and improve oneself, without service, humility, sincerity, simplicity and eagerness to learn and

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improve oneself. Sadhana is useless as rowing a boat which is firmly anchored to the river-bed or like sowing seeds upon the rock.

Spirituality means growing into the form of the Divine Ideal. It is the transformation of your nature from the human to the Divine. You can hope to achieve perfection only when you effect this transformation. It is purification and change of heart alone that makes concentration and meditation possible. To grow in Sattwa (purity) you must entirely destroy the Asuric (diabolic) side of your nature. Never imagine for a moment that you are anywhere near the Goal unless and until you strive with earnestness and diligence to rid yourself of evil tendencies, get established in a pure Sattwic ethical character.

Remember this point clearly. Constantly reflect upon this. Meditate upon this. Know what true spirituality is. Fully realise the importance of becoming a changed man ethically and morally, before you can claim to be an aspirant. Carefully avoid the dangers of self-deception by constant vigilance and introspection. Do Sadhana regularly and pray for His Grace. Imagine not that you have scaled the heights of spirituality. Patiently wait for results. When your nature is changed, purified and prepared, Grace will flow down itself in the firmament of your pure heart. Bliss and Ananda will spontaneously flow in and fill you when you have emptied yourself of all harshness, egoism, pride and passion. Perfection and immortality will be yours. Where there is kindness, humility and purity, there spirituality springs up, saintliness shines divinity descends and perfection manifests itself.

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MESSAGE TO THE ASPIRANTS.

Neither a sharp sword nor an infuriated serpent is so much killing as Kama, Krodha and Moha.

Improper education and civilization turn innocent men into downright rogues.

Moral and spiritual pride are more dangerous than the ordinary pride of wealth and power.

Meat and fish can make you a scientist, but never a Sage.

The spiritual path is rugged, precipitous, slippery, long and tedious.

Those who have much gas in them are useless for themselves, world and for the Creator.

Intelligent, sincere men with earnestness, patience and perseverance will reach the goal quickly.

Nothing can be done in the case of a man whose goal is money and woman.

A complete detachment from the world with a capacity for concentration is demanded from an aspirant.

Dilly dallying Beikoofs and questiping Ulloos are unfit for the spiritual path.

Untrained aspirants generally mistake their own imaginations and impulses for the Inner Voice.

An aspirant, who attends on his Guru with devotion, quickly purifies his heart.

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You can do nothing in the spiritual path without perfect control of your senses.

Tall talk and idle gossiping will not help you much in the spiritual path.

Only an intelligent man in the company of a sage will understand and realise the Truth.

Mixing with worldly minded persons is highly disastrous for aspirants.

It is a grave mistake to think that God Himself will do even self-surrender for you.

Your friends and relatives are your real enemies in the spiritual path.

PRACTICE OF HATHA YOGA

"HEALTH IS WEALTH". Good health is the greatest asset for you. Without good health you can hardly expect success in any walk of life. Even for spiritual pursuits good health is the pre-requisite. Without good health you cannot penetrate into the hidden depths of the vast ocean of life within and attain the final beatitude of life. Without good health you cannot wage war with the turbulent senses and boisterous mind.

Hatha Yoga is a Divine Blessing for attaining good health Body and mind are instruments which the practice of Hatha Yoga keeps sound, strong and full of energy. It is a unique armour of defence to battle the opposing forces in the material and spiritual fields. By its practice you can combat Adhi-Vyadhi and attain radiant health and God-Realisation.

Hatha Yoga is a perfectly practical system of self-culture. You can attain harmonious development of your body, mind, intellect and soul by the practice of Yoga. It is an exact science. Hatha Yoga deals with a system of Yogic exercises of the Indian Rishis and Yogins of yore based on exact principles. There is no vaque doctrine here. It imparts to every practitioner definite practical knowledge, fine health, longevity, strength, vim and vitality. You can acquire absolute control over the whole of nature by the practice of Yoga. It will help you to attain ethical perfection, perfect

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concentration of the mind and to unfold various psychic powers. Yoga brings a message of hope to the forlorn, joy to the depressed, strength to the weak and knowledge to the ignorant. Yoga is the secret master-key that unlocks the realm of elysian bliss and deep abiding peace.

Hatha Yoga deals with Shad Karmas, Asanas, Pranayams, Mudras, Bandhas and exercises on concentration and meditation. Asans pertain to the physical body. They render the body firm and steady and eradicate physical ailments. Bandhas pertain to the Prana. That which binds Prana is a Bandha. They do not allow the Prana to move upwards and the Apana to move downards They bind and unite the Prana with the Apana and send the united Prana Apana along the Sushumna Nadi. Mudras concern the mind. They represent seals. Mudra means a seal. They seal the mind with the soul or Atma. They do not allow the mind to wander outside towards objects. They direct the externalising mind towards Atma in the chambers of the heart and fix it there A combination of all exercises is needed

Sirshasan is the king of all Asans. It strengthens the brain and the brain-centres and improves memory, and helps Brahmacharya. Sarvang Hala and Ardhamatsyendra Asans make the spine elastic Sarvang develops thyroid gland and bestows good health. It helps Brahmachrya and gives longevity. Paschimottanasan reduces fat and helps digestion. So does Mayurasan. Bhujang, Salabh and Dhanur Asans re-

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PRACTICE OF HATHA YOGA

move constipation and muscular rheumatism of the back. Relax all the muscles through Savasan. Do this Asan in the end.

Ujjaiyi, Sitkari Sukha-Purvaka, Suryabheda are the various kinds of Pranayama. Through the practice of these Pranayamas, Kevala-Kumbhaka results. Puraka is inhalation of breath; Rechaka is exhalation; Kumbhaka is retention; Kumbhaka gives you longevity and energy. Sitali Pranayama cools your body and purifies the blood. Bhastrika warms the body and removes Asthma and consumption. Practise Bhandhatraya Pranayama. It includes Mula-Bandha or contraction of anus, Jalandara-Bandha or chin-lock and Uddiyana-Bandha, drawing the belly backwards at the end of exhalation. Maha-Mudra is an important Mudra. This removes piles, enlargement of spleen, indigestion and constipation. These Yogic exercises are dealt with in detail in my book 'Yoga Asanas'.

May you all attain good health, long life and a high standard of vigour, vitality, through the practice of Hatha Yoga and the blessings of Rishis

MEANS FOR GOOD HEALTH

Good physical health can be achieved and maintained by observing rigidly the Laws of Health and the Rules of Hygiene, by taking wholesome, light, substantial, easily digestible, nutritious, bland food, or Sattwic diet, by inhaling pure air, by regular physical exercise, by daily cold bath, by observing moderation in eating, drinking, etc. Good mental health can be attained and maintained by Japa, meditation, Brahmacharya, practice of Yama, Niyama and right conduct, right thinking, right feeling, right speaking and right action, Atma Vichara, change of thought, relaxation of mind by dwelling the mind on pleasant thoughts, mental recreation and the practice of cheerfulness.

The whole universe from the mighty sun to the tiniest atom is controlled by law. There is perfect order everywhere. The sun performs its duties quite regularly. It rises at the proper time and sets at the proper time. The stars and planets revolve in an orderly manner. They are governed by laws. There are laws in the mental plane. There are laws of physics, of astronomy, of mathematics. There are laws of hygiene and health which govern our own being. In the vast universe man alone is the breaker of laws and violator of rules. He is the single example of lawlessness and discord. He wilfully disregards the laws of health, leads a life of dissipation and then wonder why he suffers from diseases and disharmony. He deliberately ignores the rules

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of hygiene and right living and then weeps when he is ailing from an incurable malady.

How wonderful is this magical machine the human body, the moving temple of God or the chariot of the soul. Mother Prakriti has exhibited her marvellous skill and maximum dexterity in constructing this marvellous machine If you seriously ponder over for a while over the structure and working of this wonderful machine that is our body, you will be struck with awe and wonder.

Study of anatomy and physiology hygiene and the science of dietetics, which will help you to keep the body in a healthy and strong condition so that all its machinery may work harmoniously, must be your first study. You have ignored the laws of health, and the rules of hygiene Hence you have a poor health poor physique and a dilapidated frame.

Regular practice of Yogic exercises or Yoga Asans even for f fteen minutes a day will keep you quite fit and soon make you hale and hearty. You will have abundant energy, muscular strength and nerve power, a charming personality and will live long.

LACK OF BRAHMACHARYA

No spiritual progress is possible without the practice of celibacy. The semen is a dynamic force. It should be converted into Ojas or spiritual energy by pure thoughts, Japa and meditation. Those who are very eager to have God-realisation should observe unbroken celibacy strictly. House-holders break their vows owing to their weakness and hence do not find much advancement in the spiritual path. They place two steps in the spiritual ladder and fall down immediately to the ground by lack of celibacy This is a sad mistake. They should sleep separately. They should be very serious. They should understand clearly the gravity of the situation. Taking a vow is a very sacred act. It must be kept up at all costs. Man only is the real culprit. He violates rules and laws. Women have got greater self-restraint than men, though Sastras say that they are eight times more passionate than men.

Remember the advantages of Brahmacharya and evils of loss of semen. Wastage of semen brings nervous weakness, exhaustion and brings premature death. Sexual act destroys vigour of mind, body and Indriyas and annihilates memory, understanding and intellect. This body is meant for Gcd-realisation. It must be well utilised for higher, spiritual purpose. It is very difficult to get a human birth. Remember those Brahmachari-saints who had earned undying reputation and glory. You can also achieve

LACK OF BRAHMACHARYA

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greatness if you preserve this vital energy and utilise it for divine contemplation. You are not crawling now. You have learnt to stand up and walk. You are a man. Behave like a real man. Observe the vow of Brahmacharya strictly. Let your wife also understand and realise the importance and glory of Brahmacharya. Get for her religious books for daily study. Ask her to fast on Ekadasi and to do Japa of any Mantra 21,600 times daily. Take refuge in God's Name and Japa. All obstacles will be removed. You can keep up this sacred yow.

St. Paul said: "It is good for a man not to touch a woman." Lord Buddha said: "A wise man should avoid married life as if it were a burning pit of live coal."

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PRACTICE OF BRAHMACHARYA

- 351. If you develop strict celibacy. Vicharasakit (power of enquiry) and Dharana-sakit (power of grasping and holding the Truth) will develop.
- arefully have good memory even in old ace. If a man persistently refuses to yield to his lower nature and remains as a strict celibate, the seminal energy is deflected upwards to the brain and is stored up as Ojas-sakti (ssiritual power). Thereby the power of the intellect is intensified to a remarkable degree. The strict celibate has keen and acute memory even in old age. The celibate who has achieved the transmutation of the seminal energy will find that sexual desires no longer trouble him. Such a celibate is known as Urdhwareta Hanumana, Bhishma, Lakshmana, Swami Dayananda, Swami Viyekananda were Urdhwareta Yogis.

YOGA

AN ANCIENT SYSTEM OF KEEPING FIT

What is Yoga? How does it differ from the western system of physical exercises? What benefit can one expect from the practice of Yogic exercises.?

Yehudi Menuhin, himself a Yoga enthusiast, declares that Hatha Yaga is a perfect physical culture system Many people, both from the East and the West place it above the occidental systems of exercises. While bearing a resemblance to western calisthenics, the Yogic Asan does not involve the strenous activity imposed on the body by the former.

An Asan is the holding of a particular pose with muscle flexion incident to that position. "People practicing Asans" says C Bernard, 'thus get the benefit of active exercises without the danger or physical strain".

Western calisthenics often stress the surface values, the body beautiful or the devlopment of certain muscles leading to the performance of feats of strength. Yogic instructors, on the other hand claim that Yoga leads to a uniform development of the body by way of toning up the internal organs and tissues, thus maintaining the highest physical efficiency. Swami Sivananda says that the Western system of exercises draws the Prana or the vital force out, whereas Asanas conserve and distribute this vital energy to all pasts of the body.

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The efficiency of Asans is further borne out by the fact that in the Flitter Briton Movement of 1936, when new exercises were introduced, many of them turned out exactly as the replicas of Yogic poses such as Trikon, Veerabhadra, Padahasta and other well-known Asans.

POSTURES

Yog'c postures range from the simple to the complex. They begin with stretching exercises like the Parvakonasan to contortions of the body such as the Gandabherunda. The practitioner is advised to start with the meditative poses, the best known of which is the Padmasan or the lotus-pose.

The Asan most closely associated with Yoga is the Sirshasan or the topsiturvy pose. Dr Muttart says that Sirshasan improves the circulation of blood, cures indigestion and constipation by relieving the strain on the abdominal muscles. Under expert guidance it can be effectively practised for curing the diseases of the eyes and the ears. It has very good effect upon the brain, and is definitely helpful in strengthening the memory power. There is no doubt that Sirshasan is rejuvenating and exhilerating.

Sarvangasan is referred to as the shoulder-stand pose. It is reputed to have beneficial effect on the thyroids, thus contributing much towards general health.

In Halasan, or the plough pose, the spine is poserially pulled and the abdominal muscles

contracted. This is effective in curing lumbago and constipation.

Bhujangasan, Dhauurasan and Salabhasans are contributive to the development of the chest, elasticity of the spine, and flexion of the muscles of the legs and the abdomen, respectively.

Paschimottanasan is said to tone up the kidneys, liver and pancreas, and act as a cure for diabetes. Savasan is a perfect pose for relaxation.

There are over two hundred Asans, those mentioned here being the best known ones. The avarage man or woman is not required to practise all of them.

DEEP BREATHING

Side by side with Asans, the Yogic student is taught pranayam or the science of the regulation of breath. It is an important accessory to good health; for correct breathing is conductive to vitality, freedom from disease and longevity.

Basically this Yogic exercise centres round deep inspiration, holding of the breath, and slow and restrained expiration. The Ycgic breathing system has followers all over the world from opera stars to track athletes. In 1937 Major Galloway incorporated deep breathing into the western system of physical training, and many physicians and surgeons now use it for curing diseases.

Howell says, "During ordinary physiological process of respiration, some portions of the lungs do not completely expand and contract; hence these parts are succeptible to T.B. infection." Dr

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V.B. Gokhale, in a public address delivered at poona sometime ago, said, "Pranayama practised daily with Kumbhak (retention of breath) is the best physiological method to get over the various possibilities of T.B. infection.

SANE METHOD

The system of Yoga advocates a sane and natural method of living, and helps to maintain physical efficiency. Asan and pranayam tone up muscles and tissues, prevent them from atrophy due to disuse, and immunize the practitioner against toxins and disease. They help the maintenance of normal good health.

As a method of keeping fit, Hatha Yoga has survived through centuries. It can be practised by young and old, and men and women. It deserves an honoured place in the curriculum of our schools and universities.

"The Sunday Standard."

INTEGRAL YOGA

The Yoga of the Bhagavad Gita may be called the Integral Yoga or the Yoga of the imperishable Absolute. It is not a one sided Yoga, but the Yoga-all. It includes all the Yogas in itself. It is a means for the grand fulfilment of life, the consummation of all purposes, the perfection of being.

The Gita aims at a thorough transformation and integration of every side of life through the unfoldment of the higher consciousness. It shows the way of attuning oneself with the Infinite at every step, at every stage of life, with the possibilities given at that particular stage.

It is possible for everyone to become a Yoqi, if only one would not yield to the dictates of the lower impulses and would abandon conceit. Before actually attempting to step into the portals of Yoqa, the aspirant has to bear in mind that none who is subject to the assaults of anger, whatever the reason, none who is lusting for name, fame, power and transitory pleasure, none who hugs delusion and worships flesh and mammon, none who would not be humble through the spiritual knowledge, none who thinks that there is nothing more than this world of sense-beclouded intellect—no such person can achieve success in Yoqa.

With these ideals in sight, while attempting to acquire these qualifications one might seek to tread the path of Yoga in any vocation of life. Every act should be directed in the light of necessary ex-

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YOGA AND REALISATION

perience and expression of the inward urge to serve the Lord in the creation in this Universe. No act should be performed for the selfish satisfaction of any individual but for the adoration of God with the love that inundates all impurities from the heart.

HOW THE YOGAS ARE INTER-RELATED

Smarana Yoga is the invariable concomitant of every form of love of God. The aspirant waves the lights of his duties prescribed in life before the Purusha is absolute self-dedication and detachment. When the Lord is constantly remembered in all processes of activity in life every action then becomes Yoga (Smarana Yoga or the Yoga of Remembrance). Action, feeling, willing and understanding which are the main aspects in which life manifests itself have to be sublimated to the divine essence. Thus Karma Yoga could be performed as the Yoga of action, Bhakti Yoga as the Yoga of Feeling, Raja Yoga as the Yoga of willing, and Gyana Yoga as the Yoga of Understanding.

No one can be a Yogi of any isolated aspect of life; there is no such thing at all. Advancement along any line of Yoga at once means a parallel advancement along the other lines also. Perfection in any Yoga is perfection in all the Yogas There is really one Yoga, the Brahma Yoga and all Yogas mean the same thing.

It is not possible to be a perfect Karma Yogi without being a Bhagavat-bhakta, or a Sthita-Prajna or a Gunatita No one is a mere doer, a mere feeler, or a mere willing or an exclusively comprehending

INTEGRAL YOGA

agent. Everyone has an element of all these, but in some a particular element preponderates, and they take to that attitude or faculty as the means to perfection, while not being opposed to other means.

BUDDHI YOGA

A Karma Yogi, indeed, every one in the world can be and has to be as long as the appendage of the body is there. All acts of Karmas become Yoga when they are continuously rooted in what is termed in the Gita as the Buddhi Yoga or the Yoga of Understanding, which keeps one free from delusion and in touch with the divine Consciousness. Smarana (remembrance) comes under Buddhi Yoga. Vichara (Discrimination) too, comes under Buddhi Yoga. Buddhi Yoga is the foundation of even Dhyana Yoga. With this as support, the activities of life can be exalted to the fruitfulness of being the means of attaining perfection.

The immediate reality in life is what presents itself as the physical body. It is the task of the seeker to spiritualise its movements either through Ishavra-arpana bhava, Atma-nivedana-bhava (Nimitta-bhava), or Sakshi-bhava. When the action are spiritualised, the feelings get ready for transformation. When the inner feelings are mastered the aspirant enters into profound meditation (Nididhyasan) through the surge of his pure emotions.

YOGA OF WILL AND KNOWLEDGE

Others who are of mystic temperament exercise

their powerful will, restrain the waves of the vital energies and of the psyche, and fix the converged and the transmuted will in the supreme Consciousness, thus dissolving their own individual consciousness therein. Hard enough is this to practise. Giants on the spiritual path follow this method -the Yoga of the will -while some rarer, finer and more purified temperaments which, with their excellent transparency reflect the light of the inner consciousness in their attitude and actions, follow the metempirical path of knowledge or Understanding. They combine in them the means and the end in one embrace the whole existence dissolved in the Love of the Absolute and being absorbed in the Absolute. exist as the Absolute. That is the final end, the culmination of all Yogas

The aspirant should however, remember, that this glorious achievement is not easy. A thorough cleansing of the impurities is necessary. Purification is the first step. The virtues enumerated in the Gita, especially in the thirteenth and the sixteenth chapters, have to be practised and cultivated in preparation of the higher Yoga, the characteritics of which have been described in the second, the twelfth and the fourteenth chapters, especially. A spotless character is absolutely necessary. The conduct of the aspirant should be exemplary. The heart should be pure and the intellect bright and undeluded. Then the integral Yoga or the Yoga of synthesis as taught in the Bhagavad Gita can be practised.

THE YOGA OF SYNTHESIS

The Lord Himself declared in the Gita that there are two paths to Godhead and quickly adds that of the two, He Himself holds one as superior to the other. This one is Karma Yoga. Karma Yoga is not different from the Yoga of Wisdom, for wisdom is inherent in the former. The choice then is between adandonment of actions or their due performence in accordance with the principles enunciated by the Lord Himself, i. e. without egoism.

Activity is the very soul of creation. Manifestation of phenomena is the result of the Primordial Activity in the Unmanifest. The inverse process of evolution into the Unmanifest Godhead has also, therefore, to be through activity; for, activity can drop off of its cwn accord only when Creation is transcended! Forced restraint of the external organs of perception and action will result only in a hypocritical suppression of the natural tendencies in man and not in their sublimation into the divine. It is this wisdom that prompted Janaka and other gnanis to follow the path of action to reach the Goal.

The essential pre-requisite of Self realisation being the infinite expansion of individual consciousness, the separatist ego which limits the Jiva to the five sheaths have to be annihilated. Whichever be the missile chosen, the target is the ego. The utter destruction of the ego is brought about only by the exercise of discrimination. This is taken as the basis for Yoga.

When the fast-binding shackle of ego is broken, the Yogi perceives the atman ever remaining unmoved and unaffected by external activities, the Sakshi who neither acts nor Etarnal Actions belong to the realm of Prakriti changing Principle in nature, not Self, the Eternal Purusha. The the states appertain to the Gunas and their combination; not to the transcendental Atman, which ever remains tranquil and equanimous

Dynamic actions sprout forth from the Yogi; but inwardly he ever remains quiescent! Herculean tasks that he might undertake for the commonweal move him not a hair breadth from his Abode of Peace! G gantic endeavours gather not their offsprings to cling to the desire-lapel of his soul, for he has burnt it! The ego-causeway having been destroyed, the fruits of actions, which constitute the noose of Samsara dare not approach him.

Into this Karma-Jnana-synthesis is thrown devo tion, too! Emotion forms quite a prominent part in the make-up of man and claims a place equal (at least) to those cf his head and his hand. Emotion with its seat in the heart of man encloses within it the seed for rapid expansion of consciousness. According to Gita Para and Apara Bhakti both have their place in the unique process of evolution. Apara Bhakti leads to Para Bhakti which is identical with Jnanam. A true Bhaktha sees the Lord seated in his own heart, in every bit of creation. When the heart expands to limitless consciousness, the ego-cover-

ing slowly and gradually thins out and ultimately vanishes. The goal is reached

Man—his entire being—is thus homogeneously developed into God. There is no stunted growth of any part to mar the beauty or the grandeur of his godly stature. He is no more in danger of becoming the prey of the deadly lioness (Ego), for no part of his being is vulnerable. He is in no danger of exposing an unregenerated corner of himself to the hungry gaze of worldliness, for there is none such in the expanded consciousness.

Nor is the practice of the Yoga of Meditation ignored. It is a fortress built morning and evening by the Yogi around himself, and equipped adequately to protect him from the external forces and the internal enemies. It is the main switch which, when on, sets the dynamo in motion to enable the latter to generate a high voltage of wisdom throughout the day, and electrocute the ego if it chances to come within the circuit.

This is the Yoga of Synthesis, the Yoga of the Bhagaved Gita.

GLEANINGS FROM THE SONG CELESTIAL

WORK IS WORSHIP: Consecrate all acts to the Lord. Then only one can be freed from the bondage of Karma. Man will have freedom in action. He who tries to live in the spirit of the above grand formula will be able to do self-surrender unto the Lord. Gradually he ascends the spiritual path step by step. His greedy nature is slowly dissolved now. He always gives now. He never takes. His whole life with all his actions, thoughts and feelings is now dedicated to the service of the Lord eventually. He lives for the Lord only. He works for the Lord only. There is not a bit of egoism in him now. His whole nature is transformed into Divinity. When actions are dedicated to the Lord, there is no rebirth for man. This is the simplest method of Yoga Do not waste your time any longer. Take it up from today.

All actions, all results all will go to the Lord. There is not a separate living for the individual. Just as the river has joined the sea abandoning its own name, and form, so also the individual soul has joined the Supreme Soul giving up his own name and form, his own egoistic desires and egoism. The individual will has become one with the cosmic will.

Whatever thou doest of your own sweet will, whatever thou offerest in sacrifice as enjoined in the Srutis or Smrithis, whatever thou givest, such things as gold, rice, ghee, clothes etc., to the virtuous people and in charity, whatever austerities thou

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doest to destroy sin,—doest thou all these as an offering to the Lord.

WHAT IS SANYASA? Renunciation of the fruits of all work is real Sanyasa. He who is equipped with the mind steadfast in the Yoga of Renunciation. Sanyasin Yoga is of The act offering everything Lord, constitutes the Yoga of Renunciation. It is also a Yoga as also an action. With the mind endowed with renunciation and Yoga, thou shalt be free from bonds of actions which are productive cf good and evil results while yet living, and thou shalt come unto the Lord when you cast away this human body.

AN EVEN OUTLOOK: The Lord has an even outlook for all. He regards all living beings alike. None he has condemned, none he has favoured. He is the enemy of none. He has no favour on some and frown on others. Only the egoistic man has cultivated a very wide gulf between himself and Supreme Being by the very wrong attitude of his egoism. The Lord is closer to him than the breath, nearer than the hand and the feet. The Lord is something like fire. Just as fire removes cold from those who keep themselves near it, even so the Lord bestows his grace on his devotees but not due to any sort of attachment on his part. Just as the light of the sun though pervading everywhere, is reflected only in a clean mirror, but not in a pot, so also the almighty Supreme Lord, present everywhere, manifests Himself in those persons only from whose

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minds all kinds of impurities due to ignorance have been removed by pure devotion.

The sun has neither attachment for the mirror nor hatred for the pot. Kalpaka Vriksha has neither hatred nor love for the people. It bestows the desired object only on those who go near it.

THE GATE IS EVER OPEN: He is not for parti-There is no caste nor creed for cular class of men. obtaining his love He is all love for you. Only your love for Him has to be developed. Even if the most sinful worships Him with undivided heart he too must indeed be deemed righteous for he has made the holy resolution to give up evil ways of his life. Roque Ratnakar became Sage Valmiki by his holy resolution. Jagai and Madai also became righteous devotees. Mary Magdalen, a sister of ill fame became a pious woman. Actually sin vanishes when thoughts of God arise in the mind. The remembrance of the Lord, thoughts of the Supreme Being, Japa and meditation, Abheda Brahma Chintan will surely destroy the sins committed by a person even in a hundred crores of Kalpas. By abandoning the evil ways of life in his external life, and by the force of his internal right resolution, man becomes righteous and attains eternal peace, bliss and spiritual prosperity.

KARMA CAN BE TRANSFORMED INTO YOGA

If you always keep the goal of Self-realisation before you all the time you will have quick progress. No doubt, you are eternal; no doubt you have eternity before you. You are deathless. You are beyond the bounds of time. It is true; but let this not slacken your efforts to realise the Self in this birth. You do not know when you will get this human birth again. You cannot realise in a sub human or in a super-human birth---either as an animal or as a God. In both of these series of births. the soul only enjoys or suffers according to the fruits of the Karma that he performs in his human birth. After this momentum is over, he will have to take a human birth again with another chance of realising the Self. This will enable you to realise how very important it is that we should strive our utmost to realise the Self here and now. Not a moment of this life is to be wested. Every day you must introspect and find out if you are progressing. This is very very essential. Otherwise, you are in the gravest danger of being led away from the path. Introspect. Find out. Maya is ever ready to delude you and lead you astray. Take care. She has ever so many forms. Pride of service, arrogance of position, conceit of achievement, attachment to accomplishments, desire for comforts, greed for power, anger at those who obstruct your seizure of power, and an inrate craving to over-ride, oppress, and misbehave towards others on account of an inborn superiority-complex—those are some of the heavenly damsels that always surround you to tempt you from your high goal. Beware!

If you are able to turn every act into a brick to construct a canal through which will flow freely and continuously the thought of God, will be filled with the nectar of bliss. The Bhava that "WORK IS WORSHIP" must be kept up. This will effectively counteract the allurements of Maya and nullify her temptations that you are, in essence the Atman, the Akarta and Abhokta. God works through you for His own inscrutable purpose. How, then can you claim any merit or suffer a demerit? The one Atma that is in you-nay, that you are - is everywhere. Nought else is there in the entire universe. Everything is dear to you only because everything is your own Self. Who can cheat you; and whom can you cheat? Who can do you any harm; and how can you do any harm to others? Love, love, love! For everything is your own Self. Will you wantonly cut your own throat? That is what you are doing when you injure another- in thought, word or deed. Again, supposing your finger hurts your eye by mistake, will you cut if off? Similarly, you should not retaliate when your brother hurts you by mistake. You should accept whatever comes applause and criticism, praise and condemnation, love and hatred, gain and loss-as God's kindly gifts. Take every

KARMA

one who comes into contact with you as a manifestation of God Himself. Bow to every one; prostrate even before asses Develop humility to the maximum extent. "To become humbler than the blade of grass" should be your ideal. If you feel that everyone is but a manifestation of God, you will not only tolerate but positively love criticisms. When another man criticises you, at once think he is right - for he is God. You should analyse the ideas entertained in the criticism only afterwards and arrive at a mature judgment. By this method you would very easily conquer the temptation to offer a rebuff. You will develop patience, understanding; and you will have goodwill on all sides from everyone. You should introspect in silence and solitude and analyse the points of criticism. Solitude will calm your emotions and the conclusion you arrive at will be sound. Karma Yogis should never let emotions and excitement get the better part of themselves.

By following these instructions, any action—sacred or secular, even if it is service of the family—may be converted into an act of worship, leading to the most sublime goal of Self-realisation! May you all become perfect Karma Yogins!

SECRET OF KARMA YOGA

A raw untrained aspirant feels, "My preceptor is treating me like a servant or a peon. He is using me for petty jobs." He who has understood the right significance of Karma Yoga will take every work as Yogic activity or worship of the Lord. There is no menial work in his vision. Every work is Puja of Narayan. In the light of Karma Yoga all actions are sacred. That aspirant who always takes immense delight in doing works which are considered by the worldly man as menial services, and who always does willingly such acts only will become a dynamic Yogi. He will be absolutely free from conceit and egoism. He will have no d_wnfall. The canker of pride cannot touch him.

Study the autobiography of Mahatma Gandhi. He never makes any difference between menial service and dignified work. Scavengering and cleaning of the latrine is the highest Yoga for him This is highest Puja for him. He himself has done cleansing of latrines. He has annihilated this illusory little 'I' through service of various sorts. Many highly educated persons joined his Ashram for learning Yoga under him. They thought that Gandhiji would teach them Yoga in some mysterious manner in private room and would give lessons in Pranayam, meditation, abstraction, awakening of Kundalini, etc. They were disappointed when they were asked to clean the latrine at first. They left the Ashram immediately. Gardhiji himself does the repairing

of his shoes. He himself used to grind flour and would take upon his shoulders the grinding work of others also when they were unable to do their allotted portion of work for the day in the Ashram. When an educated person, a new Ashramite, feels shy to do grinding work, Gandhiji himself would do his work in front of him and then the man will do the work himself from the next day willingly.

In the west, cobblers and peasants have risen to a very great position in society. Every work is a respectable work for them. A boy applies polish to the boots in the streets of London for a penny. He carries newspapers and journals in the afternoon for sale and works as an apprentice under a journalist during his leisure hours at night. He studies books, works hard, never wastes a minute and in a few years becomes a journalist of great repute and international fame. In the Punjab some graduates have taken to hair-dressing work. They have understood the dignity of labour.

A real Yogi does not make any difference between menial and respectable work. It is only an ignorant man who makes such a difference. Some aspirants are humble in the beginning of their spiritual career, When they get some name and fame, some followers, admirers, devotees and diciples, they become victims to pride. They cannot do any service. They cannot carry anything on their heads or hands. That Yogi who carries the trunk on his head without the slightest feeling in the railway platform amidst a multitude of his admirers, disci-

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ples and devotees, without making any outward show of humility must be admired. Sage Jada Bharata carried the palanquin of a Raja. Sri Rama carried a pot of water for the ablution of one of his devotees. Sri Krishna took the form of a menial servant as Vithoo and paid the money to the Nawab on behalf of his devotee Damaji. If you really want to grow in the spiritual path, you must do all sorts of service daily till the end of life. Then only you are safe. Do not stop doing service when you have become a famous Yogi. The spirit of service must enter every nerve, cell, tissue and bone of your body. It must become ingrained in you. Then only you will become a real, full blown practical Vedantin. Is there any greater Vedantin or Karma Yogin than Lord Buddha? He still lives in our hearts, because that spirit of service was ingrained in him and he spent his whole life in serving others in a variety of ways. A magnanimous soul, one without a second! You can also become a Buddha if you apply yourself diligently to selfless service with the right mental attitude.

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BHAKTI YOGA

Bhakti is the slender silken thread of Prem (love) that binds the heart of a devotee with the lotus-feet of the Lord Bhakti is intense devotion and supreme attachment to God. It is the spontaneous outpourings of love towards God It is pure, unselfish, divine love or Shuddha Prem. It has to be sincerely experienced by the devotees Bhakti is sacred higher emotion with sublime sentiments that unites the devotees with the Lord.

Bhakti is the basis of all religious life. Bhakti destroys Vasana and egoism Bhakti elevates the mind to magnanimous heights Bhakti is the master-key to open the realms of wisdom. Bhakti culminates in Jnana. Bhakti begins in two and ends in one. Para Bhakti and Jnana are one.

Love is a mysterious divine glue that unites the hearts of all. It is divine magical healing balm of very high potency. A life without faith, love and devotion is a dreary waste. It is real death. Love is divine. Love is the greatest power on earth. It is irresistible. It is love alone that can really conquer the heart of a man. Love subdues the enemy. Love can tame wild animals. Its power is Infinite Its depth is unfathomable. Its nature is ineffable. Its glory is indescribable.

Human love is all hollow. It is mere animal attraction. It is passion. It is carnal love. It is selfish love. It is ever-changing. It is all hypocrisy

and mere show. You can find real, lasting love in God and God alone. His love knows no change

There is no virtue higher than love. There is no treasure higher than love. There is no knowledge higher than love. There is no Dharma higher than love. There is no religion higher than love. Love is Truth. God is an embodiment of love This world has come out of love. This world exists in love. This world ultimately dissolves in love. In every inch of Lord's creation you can verily understand His love.

Live in love. Pray in love. Meditate in love. Think in love. Sing in love. Breathe in love. Eat in love. Drink in love. Talk in love. Move in love. Write in love. Purify your thoughts, speech and actions in the fire of love. Bathe and plunge deep in the sacred ocean of love. Drink the honey of love and become an embodiment of love

Bhakli softens the heart and removes jealousy, hatred, lust, anger, egoism, pride and arrogance. It infuses joy, divine ecstasy, bliss, peace and knowledge. All cares, worries and anxieties, fears and mental torments and tribulations entirely vanish. The devotee is freed from the Samsaric wheel of birth and death. He attains the Immortal Abode of everlasting peace, bliss and knowledge. Love for God is as sweet as nectar, by tasting which one becomes immortal.

In the beginning stage, a Bhakta worships God. He dislikes other kinds of Bhaktas who worship other Devatas. Sakamya Bhakti is one where the Bhakta worships God for getting riches or son or for removal of sufferings from diseases. Sakamya Bhakti will eventually terminate in Nishkamya Bhakti. Even Dhruva had Sakamya Bhakti alone in the beginning. When he had Darshan of Lord Hari, all his desires vanished. He developed Para Bhakti. Para Bhakti is a fire that burns up all mundane desires. It is only Prahlad who had Nishkamya Bakti from his very boyhood. Vyabhicharini Bhakti is one in which the devotes worships or loves God for some time and then his wife, children and property for some time. To love God and God alone, for ever and ever is Avyabhicharini Bhakti. Prahlad in the advanced stage of devotion meditated on his own Self as Lord Hari This is Abheda Bhakti.

Out of love the formless Brahman assumed the form of Lord Hari to please His devotees. The Lord runs after His devotees with food and water in His hands to the forests. Love is a magic rod in the hands of a devotee. He wields it in a majestic manner and brings the whole world under his sway. He who is endowed with love is the real Emperor of the three worlds.

From the love of Prahlad you will find how the Lord loves His devotees. He said to Prahlad, "Dear, you are too tender of age and too delicate of body to stand the terrible tortures inflicted on you by the hot-headed father. A parallel of his atrocious deed I have never seen before. Pray, therefore, excuse me, I was late in coming to your rescue."

God is an embodiment of mercy. He becomes a slave of his devotees. Lord Krishna says, 'I am not in my control. I am under the complete control of my Bhaktas. They have taken entire possession of my heart. How can I leave them when they have taken entire 'possession of my heart? How can I leave them when they have renounced everything for my sake? He who seeks me in all things, and all things in me, to him I am never lost, nor he to me."

Sit not idly craving God to help thee, but be up and doing. God helps only those who help themselves. Learn to love God and God alone. Love God as Prahlad did. Do your best and leave the rest to God. This is the highest form of worship.

Do you really want God? Do you thirst for His Darshan? Have you got spiritual hunger? You may deliver thrilling lectures on Bhakti; you may write several volumes on Bhakti, and yet you may not possess even an atom of true devotion. He who thirsts for the Darshan of God will develop Bhakti. God is a question of supply and demand. If there is a sincere demand for God, then the supply will come spontaneously.

May you attain perennial joy, everlasting peace and eternal bliss, perfection and Immortality by devotion and Bhakti!

PHILOSOPHY OF BHAKTI

Bhakti is devotion or unselfish love. This is the literal meaning of the word. It comes from the root "Bhaj"-to serve or be deeply interested in. "Bhaj Sevayam" is the Sanskrit root. Bhakti is, therefore, an intense attachment to God or deep interest in God and things concerned with God.

The innate nature of all beings is to love an external object. We cannot but love or cherish something in the heart. For truly, the Absolute alone is existent. Man is only an ego apparently separated from It. Love for external things is an unconscious internal urge to become unified with everything. For, in reality, man is everything-the Absolute Itself. He wants everything. Love is the fore-runner of experience. Love is the craving. Experience is the fulfilment of it. None can live without love for something. "The Creator pierced the senses with outward activity" and that rule applies to one and all here. The mind is the main sense of perception, for it is only the mind that perceives through the various channels of the senses. The senses do not work when the mind does not.

But it is folly on our part to allow the mind to run extrovert in all directions. The dissipated rays of the mind take interest in countless objects of the universe, seen and heard equally. Yogis have come to the conclusion that the mind that is centred in one point of space at all times can do and undo things with supernatural force. It is the concentrated

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ray of the sun passing through a lens that burns things focussed through it, and not so much the rays that are scattered here and there. Mind has to be concentrated on one substance, be it this or that. The mind should not jump from one thing to another. This is the way of Samsara. This should be stopped by controlling the mind through one pointedness of it. Concentration is done either on a point of space (Bhakti Marga) or on the entire existence (Jnana Marga). The annihilation of thought is the death of individuality which is experience of Absoluteness.

But man can concentrate his mind on any subject. He can concentrate his mind on his wife or children as he usually does. But this is not the concentration or love that is meant here. Meditation on or love towards the objects of earthly pleasure are binding chains which hurl down the Jiva to many cycles of births and deaths We mean here concentration on and love for God. This love of unselfish origin is a ladder to final emancipation. Emotions are generally considered as a hindrance in perfect Realisation. But only certain emotions are of a binding nature, while certain others will liberate the Jiva from bondage. The conception of God does not rouse in man any It is pure emotion devoid of binding emotion. carnality and attachment. One cannot develop earthly love towards God. The conception of God and love for God rouses the purest of emotions and it is far better than evil emotions which overpower man day and night. Those who cannot still all emotions must have at least pure emotions. This is the

singnificance of divine emotion in Bhakti Marga. Love for God can never be the type of love cherished towards wife, children and property. There is much difference, though even love for God is given an earthly colouring like that of son, husband, father, friend, etc., by some devotees who find it difficult to break off all earthly connections at a stretch.

How, then, does love for God gives us liberation from Samsara? Man is an egoistic entity. His enemy is the egc. He feels that he is entirely different from other things of the world. He is convinced that he is sharply marked off from the universe by his physical body. He is sure that he is only the body even though he may not try to deny it anyway. When he says, "I", he always points out to his chest and not to the yonder tree. Many unfortunate Vedantins also feel that when they assert 'I am Brahman" they mean only that the body is Brahman. It is very difficult to separate the "I" from the notion of the body. When one says "I am Ramakrishna" he means only that "the body is Ramakrishna". None can get rid of this notion of the body as the real Self. The ideal of all Yogas is to root out this sense of ego. And Bhakti Yoga is the method to kill the sense of separateness or egoism. It annihilates the modifications of the mind and fills the individual with Universal Consciousness.

A Bhakta says: "O Lord! I am Thine. All is Thine. I am not a separate entity. I have no power to do anything. You are doing everything taking

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where. I am walking over your body. I am not able to live separately for I am seeing you everywhere. You appear as the man and the woman, and as the old man that totters with the stick on the road. You have become everything. I have no independence. I am your slave. A slave has no optional views. He can do only what the master commands him to do. I am doing nothing You only are doing through me. You are the Doer. You are the Enjoyer. I am nothing. Thy will be done."

This is the highest type of love. This is divine love. The ego cannot assert itself, for God alone is everywhere. The mind cannot modify itself into Vrittis of sense object for to him there is no object except God. Who is there to be loved or hated? The Bhakta is therefore blissful at all times.

The mind cannot think of anything. For, everything is God. "Yatra yatra mano yati, tatra tatra samadhayah" - wherever the mind goes, there is experience of Samadhi, for it does not find an object of enjoyment. God is filling every speck of space. The whole world is clothed with the glory of God. The saint and the sinner, the virtuous and the vicious, the good and the bad, the man and the animal, all are forms of God. How can the mind deal with them in an undivine way? There the mind experiences Samadhi. The mind has consciousness. But it has no object. This is Samadhi. Samadhi is thoughtless consciousness, objectless knowledge. This is Para Bhakti. This is one with Vedantic

Realisation. Vedanta-Sakshatkara and Para Bhakti are only two names for one and the same thing. The effect of both is annihilation of the ego or the destruction of the mind. The mind cannot live without an object of perception. God, who is supremely powerful supremely wise and supremely blissful, is pervading the entire atmosphere and the earth. He is the earth and the heaven. He is the father and the mother, brother and sister. God is the consummation of all love and aspiration, desire and ambition. He is the stoppage of all mental Vrittis. He is the ideal to be attained.

Objective consciousness is dead when the presence of God everywhere is felt. The sense objects are transformed into the glory of Divinity. Wife is no more an object of lust, and money is not a property to be coveted. All is God and nothing but God. All are to be worshipped. "The ass, dog and the Chandalas are to be saluted" said Sri Krishna to Uddhava, "for all is God". This is equal to saying "Sarvam Khalvidam Brahma." There is no difference

The illustration of the two varieties of Samadhi is found in the Rasa-lila of Sri Krishna. At first the Gopis perceive that all is Krishna alone. This is equal to Savikalpa Samadhi. Afterwards they feel that even they themselves are Krishna only. This is equal to Nirvikalpa Samadhi, where the sense of ego is absent. The Srimad Bhagavata is the Bible of the devotees. It illustrates the various kinds of Rasa and modes of developing Bhakti,

"Control the mind, annihilate the ego," This is the essence of all Yogas. Whatever be the name given to the Yoga and whatever may be the methods employed therein, the ideal to be achieved is annihilation of the mind and ego. And this is the ideal of Bhakti Yoga which is a very sweet and easy method of procedure. One has got to curb one's emotions and one has not got to run to the forests. He has to direct his emotions to God and he has to see God as present in the world. This is the essence of Bhakti Sadhana. Bhakti is thus only a reflection of the love for the Self which the Upapishads declare. Only the names are different; one calls it Self, another calls it God. Names do not matter much. It is the feeling that counts And that is the same.

Self surrender is the highest form of Bhakti. Self surrender is surrender of the ego or individuality. And what remains is the Absolute of the Vedantins. Thus there is no difference between Vadanta and the highest form of Bhakti. Bhakta surrenders the ego and a Vedantin disintegrates the ego. Anyhow the ego is not there in both. Their ideals are the same. Whether one eats rice or wheat, it is all the same. The purpose is to appease hunger. And there is no quarrel between the two. Whether you follow Bhakti or Vedanta, the effect is the annihilation of the ego. This is the truth.

There are two varieties of Bhaktas. The inferior type of Bhakta feels that everything is God except

himself. He feels that he is the only one who is not God, and all else is God. This is the lower Bhakti and the presence of the ego hampers the ultimate experience. The higher kind of Bhakta feels that he himself is included in God and that he has no independent existence. His ego is rooted out completely and this is the realisation of Para Bhakti or Vedanta. Here his emotions stop and he becomes a calm ocean without waves. His mind is stilled and it merges into the Universal Truth. This is the culmination of Bhakti which supreme devotees like the Gopis of Brindavan and Gouranga Mahaprabhu experienced.

Love for God should be unselfish. There should be no earthly motive behind love for God. Otherwise it becomes only a modification of infatuation and delusion. Arto Jijnasu and Artharthi are all selfish Bhaktas. They connot have the highest fruit of devotion. They are deluded by earthliness. Only a Jnani is a true selfless Bhakta, flooded with the majesty and grandeur of emotionless peace. highest kind of Bhakta is one who wants nothing from God. He merely wants God. He says: "O Lord! I want Thee. Nothing else do I want. What is there which I have to get after getting Thee, the source and the root of everything?" When wheat is obtained bread parota, halva and all its modifications are obtained. When God is attained, everything else is attained. The devotee is lost in that consciousness of God. He has plunged into the ocean of bliss. He has taken a bath in the sea of nectar. He has drunk

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deep the essence of immortality. He has become an apta-kama, for he has attained God.

The text book of the highest kind of Bhaktas is Srimad Bhagavata. It embodies the great ideals of renunciation, devotion and knowledge, brought to a stage of unblemished perfection. This Purana, far above what a Purana is supposed to be like is the cream of the devotional literature of the Hindus is the wealth of the lovers of God It is a book of divine wisdom; it advocates the path of non-action. Sri Krishna Chaitanya (Gouranga) is said to have been considering this work as a great authority on pure spiritual Dharma, not as a means for Artha and Kama, but directly for Moksha It has a fascination even for those who are keenly alive in finding out its defects. The whole body of the work is completely saturated with high expositions of Bhakti, Vairagya and Inana - devotion, renunciation and wisdom. The ideal of renunciation and knowledge of Rishabhadeva. Iadabharata and the Brahmana of Avanti, the devotion of Dhruva, Prahlada, and Ambarisha, the wisdom of Narada Kapila and above all, the immortal life and teachings of Bhagavan Sri Krishna to his devoted disciple Uddhava, form the nucleus of Srimad Bhagavata.

It is a grave mistake to misrepresent and cavil at Bhakti, for the true spirit of every religion implies the adoration and love of God and desire for union with God. The highest conception of perpetual bliss is not mere prostration and service, but a loving union

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with the Eternal. In emphasizing true devotion as a method of salvation, it is not meant that service and love of humanity should be turned a deaf ear to, for all is God and he who serves humanity serves God. He that loveth his neighbour, loveth God The Bhakta identifies himself with all the beings of the world, he feels the universe as a mere manifestation of God, which is nothing short of Advaitic Realisation Those men who truly love God with sincere feeling, cannot go astray. They do not perish. Even the sinner and the Sudra is lifted up to the magnanimous height of emancipation The Kindness of God is immeasurable. God illumines their intellect, and takes care of them at all times. The Bhagavad Gita and the Bhagavata are witnesses to this fact. The Bhakta will be quided by God, and illumined with wisdom for the attainment of supreme blessedness!

DEVOTION TO THE LORD

Do you really want God? Do you really thirst for his Darshan? Have you got real spiritual hunger? These are essential questions which you should every day of your life put yourself to. He who thirsts for the Darshan of the Lord only will develop love unto Him. To Him, He will reveal Himself. God is a question of supply and demand. If there is a sincere demand for God, the supply will come at once. Pray faithfully like Prahlad Repeat His name like sage Valmiki, Saint Tukaram and Bhakta Tulsidas. Do Kirtan like Gouranga Mahaprabhu. Weep in solitude like Mira for the separation from God. You will have Darshan of the Lord this very second. Ever examine yourself. Introspect and develop your love for the Lord Pray to him. Weep and cry for him. Repeat His name and sing his name. He will surely bless you with His grace.

The grace of God is ever on the true devotee. He has only to feel His presence in hi, self. He who detecting His hand behind everything that happens remains calm in the face of the worst failures and is peaceful, is really successful in the end. He retains the presence of mind and does not get upset. The man who gets perturbed does not gain his object as he has lost his presence of mind and also ruins his health.

The Lord has always a love for the true devotee. Life is worth living because of His infinite love for us. Our sincere endeavours should all be directed to a simple unfoldment of our inner being and to open out the inner chambers of our hearts, for the reception of the Lord. The Lord is ever sweet. He knocks at the door. Lo! Wilt thou not open thy door for thy beloved to enter? Ah! You search for the key. It is with you, held between your lips—the sweet name of the Lord. Repeat 'Om Namo Bhagavate Vasudevaya'. Now the door has opened.

Nurture in your bosom the plant of universal love and a deep desire to make the lives of your brethren worth living and enjoyable, nay, fruitful in every sense of the term. Love is very powerful. True universal love is God, indeed. Through all the Hindu scriptures runs the note of love born out of a conviction that the same Atman appears in the form of the Universe and all the beings in it.

Pure love is God. Pure love is boundless like the Akasa. Pure love is limitless like the sea. Suddha Prem is infinite like the ether. It embraces all. It expands ad infinitum. It has neither boundaries nor frontiers. It spreads out like the branches of the Banyan tree. It crosses all boundaries and frontiers and envelops the entire universe. Therefore cultivate pure love by destroying egoism, Vasanas and cravings through reflection, selfless service Japa, Kirtan, Satsang, constant remembrance of the Lord and meditation, and rest peacefully for ever in the God of Supreme Love.

Give the people around you the solace of Godli-

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ness and teach them to rely on God This is best done by one's own silent action rather than the best preachings. And this is the greatest Yagna or sacrifice which a house-holder can do. In your silent unassuming actions let others come to read the Upanishads and the Gita. Serve Him thus and His Divine Life. Your progress in the spiritual field is best assured. O Blessed Atman, this is the greatest Sadhana in the Spiritual line.

Do take up even now some selfless service. Selfless service, charity and generosity develop the heart and cleanse the mind of its lower habits. Therefore they are very helpful to an aspirant in cultivating love to Him and in his Sadhana. Go on persevering in developing the 'Narayana Bhav' and you will soon attain peace of mind and eternal happiness by the grace of God. Develop humility and a spirit of studentship. Always enquire into the nature of Truth and the Inner Reality which resides in the innermost caves of your heart Ever be contented with what the Lord gives you; never complain. Never worry yourself with what you do not get. Stick ever to the path of Dharma. Stick to the Truth. Be always pure in thought, word and deed. Expand your heart, by the realisation that He dwells in all. Take Sattwic food and do regular Asanas, Pranayam and Japa daily and regularly. Your devotion to the Lord will become intense. O Pligrim on the Path to God here, take this staff-the Lord's sweet Name. You will never slip on the road Now walk erect because you have the Omnipoten' as your

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help. Wear the shoes of Vairagya with the nails of Viveka. Even the most slippery ascents you will climb with absolute self-confidence. You will easily reach the summit in the twinkling of the eye. Obstacles will melt before you like the ice in sunshine.

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THE EFFICACY OF PRAYER

Prayer is the effort of man to commune with the Lord. Prayer is a mighty spiritual force It is as real as the force of gravity or at ractions.

Prayer elevates the mind. It fills the mind with purity. It is associated with praise of God. It keeps the mind in tune with God Prayer can reach a realm where reason dares not enter—it can take you to the spiritual realm or Kingdom of God

Prayer frees the devotees from the fear of death.

It brings him nearer to God and makes him feel his essential immortal and blissful nature

The power of prayer is indescribable. Its glory is ineifable. Sincere devotees only realise its usefulness and splendour. It should be done with reverence and faith and with a heart full of devotion.

Prayer is the trusty companion along the weary path of Moksha Sincere prayer clearly shows one the next step. It was the prayer of Prahlad that rendered cool the burning oil when it was poured on his head. Prayer without attachment will ultimately lead to Moksha. Prayers are powerful spiritual currents. There is nothing so purifying as prayer.

Do not argue about the efficacy of prayer. You will be deluded. There is no arguing in spiritual matters.

Draupadi prayed fervently Lord Krishna ran from Dwaraka to relieve her distress. Gajendra prayed ardently. Lord Hari marched with his disc to protect him. It was the prayer of Mirabai that rendered into nectar the virulent poison that was given to her.

Prayer does not demand high intelligence or eloquence. God wants your heart when you pray. Even a few words from a humble, pure soul, though illiterate, will appeal to the Lord more than the eloquent, flowing words of an orator or a Pundit.

Even when the medical board has pronounced a case to be hopeless, prayer comes to rescue and the patient is miraculously cured. There have been many instances of this description. You may be aware of this. Healing by prayer is really miraculous and mysterious.

He who parys regularly has already started the spiritual journey towards the domain of everlasting peace and perennial joy. That man who does not pray lives in vain.

Do not pray for the attainment of any selfish ends or mundane gifts. Pray for His mercy. Pray for divine light, purity and spiritual guidance. Pray constantly.

Prayer generates good spiritual currents and produces tranquillity of the mind. If you pray regularly your life will be gradually changed and moulded. Prayer must become habitual If prayer becomes a habit with you, you will feel as if you cannot live without it.

Prayer can move mountains. Prayer can work miracles. Pray even once from the bottom of your

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heart. Have a meek receptive attitude of mind Cultivate intense feeling in your heart. The prayer is at once heard and responded. Do this in the daily battle of life and realise for yourself the high efficacy of prayer. You must have strong conviction in the existence of God.

Prayer is the beginning of Yoga. Prayer is the first important limb of Yoga. Prayer is preliminary spiritual practice.

Get up in the early morning and repeat some prayer. Pray in any manner you like. Become as simple as a child. Open freely the chambers of your heart. Discard cunningness and crookedness. You will get everything. Sincere devotees know pretty well about the high efficacy of prayer. Narada is still praying. Namadev prayed and Vittal came out of the image to eat his food. Ekanath prayed and Lord Hari showed His form with four hands. What more do you want? Pray fervently right now from this very second. You will attain eternal Bliss.

NAMA-SMARAN THE EASIEST WAY

The goal of life is beautifully expressed in the formula "Brahma-Satyam-Jagan-mithya- Jeevo-Branmaivana aparah". Remember this important Mantra in the Upanishads which treat of the nature of supreme Reality.

What is Reality?. That which is changeless, transcendental, immortal, all-blissful and imperishable. We know that Brahman alone is real and that the world is unreal. But how many people take Brahman as the only Reality in practical life? As soon as you get up in the morning, you say "I want this." "I want that." You feel that the worldly objects alone are real. You never think of the transcendental Atman which is the basis for all these experiences.

He is the intelligent man, he is the strong man, he is the hero who has got Vairagya and Viveka, dispassion and discrimination, for whom the wealth of the three worlds is as precious as a piece of straw. That is the strength born of discrimination and dispassion. that is the strength that you should acquire. Do not depend upon your bank balance. It may vanish at any time. The Gita says,-Indriyaartheshu-vairagyamanahamkara-eva-cha; Janma mrityu jara-vyadhirduhkha-doshanudarshanam. "Develop Vairagya towards the objects of the senses, and realise the defects in birth, death, disease, old age and misery here." That is the source of the highest strength.

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As soon as you get up in the morning, you must remember this Gita sloka and meditate upon it.

But Maya tempts you and deludes you. It does not allow you to think, to introspect, to meditate, to find out what mistake you have committed during the day, what Vritti overpowered you, which quality was predominant in you, why the mind is restless in spite of your material wealth and position.

It is the duty of everybody to control the mind and to find out the source of real happiness. Practise Namasmaran; you will then bring the mind under your control and you will attain the source of real happiness. But few people have the faith! They do Japa for three months, and it they do not get promotion in their job, or if their business does not double itself, they lose faith in the Mantra and give it up. There is a great, inconceivable power, Achintya-Shakti, in the Lord's Name. Go on repeating it, for you do know how much of sin and evil Samskaras have to be washed away. Even to become a petty officer in the Government, how many years you have to struggle!

Hold God, your highest goal before your mind always. Daily, as soon as you get up, recollect that great Upanishadic formula: "Yo-vai-Bhuma-tat-Sukham-na alpe-Sukham asti-"The infinite alone is Bliss; there is no happiness whatsoever in these little, finite, perishable objects". Also, Eko-Devah-Sarvabhuteshu-gudah: "The One God is hidden in the, heart of all beings" That is the hidden Love, Light,

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Wisdom and Joy in all these names and forms. That is the only Reality.

Through ignorance, you are identifying yourself with the body. In truth, Raga-dwesha (likes and dislikes) constitute the world, not these trees and buildings, rivers and mountains. It is on account of Raga-dwesha, born of ignorance, that you get involved in this cycle of birth and death, and take this body again and again. Cut at the very root of this ignorance. Study the Upanishads, practise Yoga and attain liberation.

Yoga is not something to be practised in a cave. The highest form of Yoga is offering all your actions unto Him as Iswararpana. Feel there is only one God and say: "I offer all my actions as worship unto Him.' This is quite essential and sufficient for God-realisation. Maya will tempt you to forget it. So remember this point always and bring it to your mind again and again. Watch and pray!

Nama-smaran is the easiest way to keep this Bhav, this remembrance of God always in your mind. Go on repeating the Ram Mantra always. This will enable you to think of God always. The Ram Mantra is in no way inferior to the 'Soham' or Aham Brahmasmi' formula The Name of the Lord will take you to the highest goal and will enable you to realise the Satchidananda Atma.

You must daily maintain a spiritual diary. Do not complain of lack of time for Sadbana. If you reduce and eliminate the time you now waste in idle gossiping, you will have plenty of time for Sadhana. You

say that this Jhanjat (botheration) of Samsara worries you on all sides I say, have this one more Jhanjat of Mantra Japa and Dhyana; and it will soon eliminate all the other Jhanjats. You must truly feel that the world cannot give you everlasting peace and happiness. Then only is the least spiritual progress possible. That peace and happiness you can have only by Nama Japa, by Kirtans, by self-control by discipline of the mind and the senses, by study of the scriptures like the Gita and the Bhagawata, and by selfless service. Treat all your actions as divine worship of the all-pervading Lord; then all your activities will become Yoga.

University education is useful only to enable you to earn your daily bread, not to enjoy the transcendental experience of Bliss. Vairagya, Viveka, Sama, Dama, Titiksha, Uparati, Shraddha, Samadhana and Mumukshutwa - all these you should cultivate. People do not even understand the meaning of Samadhana nowadays. Only if you had done selfless service in countless births, through God's grace, will discrimination dawn on you. Maya now clouds this discrimination. The mind is full of impurities, and therefore you have forgotton the Light of lights, which illumines the things that shine here. Remove these impurities by Namasmaran and the cultivation of virtues, aspiration, renunciation, devotion and meditation - remember these four words which sum up Sadhana. Then through Sravana, Manana and Nididhyasana hearing, reflection and meditation - you will reach the goal.

MANTRA YOGA

Mantra Yoga is an exact science. Mananat trayate ite mantraha (by the manan constant thinking or recollection of which one is released from the round of births and deaths) is Mantra

Mantra is Divinity. Mantra and tis presiding Devata are one. Mantra is divine power. The repetition of the Mantra removes the dirt of the mind such as lust, anger, greed, etc.

The rhythmical vibrations of its sounds regulates the unsteady vibrations of the sheaths of the aspirant, and transforms him into divinity. Mantra Siddhi is the ability to make a Mantra efficacious and to obtain its fruit in which case the Mantra is called Mantra-Siddhi

When the Mantra Sakti awakened by Sadhana, the presiding Devata appears; when perfect Mantra Siddhi is attained, the Devata is revealed.

Sabda or sound is the Guna of Akash or earth.

It is not produced by Akasa, but manifests in it.

A mantra is composed of certain letters arranged in definite sequence of sound of which the letters are the representative signs. Mantra must be intoned in the proper way according to Svara (thythm) and Varna (sound). Sabda is the manifestation of the Chit-Sakti itself.

Every Mantra has a Rishi who gave it to the world, a Mantra a Devata, the Bija or seed which gives it a

special power, the Sakti and the kilakam or pillar.

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Constant repetition of the Mantra with faith, devotion and purity augments the Sakti or power of the Sadhaka, purifies and awakens the Mantra Chaitanya latent in tha Mantra and bestows on the Sadhaka Mantra Siddhi; illumination, freedom, peace, eternal bliss and Immortality.

The Mantra is awakened from its sleep through the Sadhana Sakti of the aspirant. The Mantra is a mass of radiant Tejas or energy. Mantra awakens Supernatural powers. Mantra produces harmony. It has the power of releasing the cosmic and the super cosmic consciousness.

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ELEVEN POINTS FOR DEVELOPING BHAKTI

It would be a gross mistake if you consider Bhakti as morely a state of emotionalism, while it is actually a thorough discipline and training of one's will and the mind, a sure means to intuitive realization of God Almighty through intense love and affection for Him. It is a means to thorough apprehension of the true konwledge of the Reality, beginning from the ordinary form of idol worship right upto the highest form of cosmic realization of your oneness with Him. You can achieve this by following the eleven fundamental factors which Sri Ramanuja had prescribed. They are Abhyasa or practice of continuous thinking of God, Viveka or discrimination, Vimoka or freedom from everything else and longing for God, Satyam or truthfulness, Aijavam or straightforwardness, kriya or doing good to others, Kalyana or wishing well-being to all, Daya or compassion, Ahimsa or non-injury, Dana or charity and Anavasada or cheerfulness and optimism.

Abhyasa or practice is a sustained and persistent effort to achieve mastery over certain thing. Through continued practice the Sadhak tries to secure the steadiness of his mind, to restrain all its external Vritis, thereby converging them upon his one object—the Lord. Through persistent abhyasa he checks the outgoing tendencies of his mind and directing them inward, he constantly dwells and meditates upon the Lord.

Viveka or discrimination enables him to choose

between the right and the wrong; to follow and to adhere to what is right, i.e. what should be done, and to abstain from what is wrong, i. e. what should not be done. How does he discriminate between the right and the wrong? That which elevates and takes him nearer to God—his Ideal—that which brings him good, joy and peace, he considers as right and adheres to and acts in accordance with it. That which brings him depression. pain and restlessness, that which pricks his true conscience, that which drags him down from goodness and takes him away from God, he considers as wrong and abstains from it in toto and guards himself against its influence. As regards his diet, he discriminates between the Sattvic food, i. e. what should be taken, and Rajasic or Tamasic food, i e. what should not be taken. Thus he discriminates between the right and the wrong, follows the directions of the wise, respects their warnings and obeys their admonitions and commandments. Thus he perseveres and strives to reach his goal, following the path of righteousness.

• Vimoka is longing for God alone, renouncing everything else that does not accelerate his progress. Obviously, one has to renounce what is earthy if he wishes to attain what is eternal, permanent and infinite. The Sadhak has to renounce all his desires and cravings for the material objects; he has to renounce the evil Vrittis of the mind through introspection and right exertion. Only then can he develop true longing for God, only then can he

proceed Godwards. You cannot drink two things at a time in the same cup. If you wish to progress Godwards, then, necessarily, you have to renounce all else that are not conducive to your progress. This is the secret. To want nothing is the greatest and most efficacious way to attain the keenest longing for God.

Satyam or truthfulness is surely the prime postulate in sadhana. God is Truth: to realize Him, therefore, you must needs become the very embcdiment of Truth. You have to live the Truth: you should have to think of truth alone speak the truth alone and do what is right and true to your conscience.

Arjavam is straightforwardness or honesty. There is no place for deceit, crookedness or falsehood in the quest of God. God neither wants your riches nor your intellect, but he wants only a pure, truthful heart altogether shorn of deceit, stallowness and hypocrisy. There is nothing to hide from Him, for He is the all-knowing, all-pervading Spirit. Your heart must be as pure as the white snows and as clear as the crystal. Just as you cannot see a clear and correct reflection in a corrugated, dust-coated, mirror, even so, if your heart is cobwebbed by selfish desires and dishonesty, and corrugated by hypocrisy and crookedness, you can hardly know the real nature of God. The Sadhak must cultivate a heart like that of a child.

Kriya or doing good to others comes next. As a

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true devotee, you should behold Him in all for He is the manifest form in whatever you perceive. The sadhak's foremost duty is to do good and serve others, irrespective of any distinction or personal consideration. Serving and helping those in distress open your eyes to the sorrows of human life. You begin to understand the painful nature of the worldly existence. The stony selfish heart learns to feel for others. Then compassion, mercy and love nurture in your heart. Your heart becomes purified and Vairagya dawns in you.

Kalyana or wishing well to others is another necessary qualification for the devotees. With a pure loving heart, you should pray to the Lord for the good and well-being of others. First pray for others, for the peace and welfare of the world, and then for your evolution. You should not entertain any grudge or ill-feeling towards your opponents, but you should wish for all that is good and auspicious. This is the true spirit of a devotee.

Daya or compassion comes next. God is Love: He is all-merciful and compassion personified: and as you seek to realize Him, you must needs become a veritable ocean of mercy and love. You must cultivate a heart as broad as the infinite sky.

All the divine virtues that are necessary for one's evolution have their origin in Ahimsa or non-violence. Ahimsa is a life-giving force. Ill-will, hatred, anger and malice cannot stand before its mighty potency. It is a special attribute of the soul. Practice of

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Ahimsa culminates eventually in the realization of unity and oneness of life. It generates the feeling of universal brotherhood and cosmic love.

Next is Dana or charity. "Charity covereth a multitude of sins", proclaimed Jesus Christ Abundant spontaneous, charity with a pure heart for relieving the suffering of the distressed is a potent means to elevate the heart and to destroy its shallowness and impurities. You must have a large heart. The more you give, the more will come to you. This is the law of nature.

Anavasada is cheerfulness and hope. This is an essential virtue for a devotee. There is no room for depression in the spiritual path. You must be optimistic, zealous and persevering. There are many active forces that will oppose your progress and actually assail and pull you down. But you must not lose your hope or be depressed. You have to brave the storm and proceed in spite of the difficulties and adverse conditions that try to cow you down, to push you off from the path of Sadhana. With cheerful perseverance and optimistic zeal relying on the inner Self you should proceed with Sadhana, and ultimately the success will be yours.

THE ESSENCE OF BHAKTI

Everything happens by His Will. To submit to His Will in all matters is to enjoy eternal bliss and peace.

True and sincere surrender unto the Lord is the essence of Bhakti. Take everything as His Will. Surrender yourself unto His protecting hands. You will enjoy perennial bliss and peace. Do perfect self-surrender to the will of the Lord. You can ever be at perfect ease. The best Saranagathi mantra or prayer is: "I am Thine. All is Thine. Thy will be done, my Lord". When you surrender yourself to the Lord, there is no need for you to look after yourself Dedicate your entire life to the Lord. He will surely look after you in every respect, and you will have no more worries.

Living as instrument in the hands of the Lord is the grand recipe for mental happiness. God is good. The Divine Law is just and generous. He who believes in this remains unperturbed in all trials and tribulations. Seek His will. Do His will. Surrender to His will. You will become one with the Cosmic will.

Ever pray to the Lord. Sing His glory. Recite His Name. Become a channel of His grace. Surrender unto the Lord. He will become your charioteer on the field of life. He will drive your chariot well. You will reach the destination, the abode of Immortal bliss. In divine love, there is no passion. God's essence is love. Power is His attribute.

The Divine grace is life's greatest invaluable treasure. The grace of the Lord is the ultimate factor in your life. Divine grace comes only when the mind is purified by selfless work, Japa, Kirtan, and service of Saints If there is self-surrender, there is inflow of grace Lord's grace will descend in proportion to the degree of self-surrender. The more the surrender, the more the grace.

If you are untruthful, insincere, hypocritical, you are unfit for the Lord's grace. God is your everwatchful guardian. The real grace of God makes you stick to the spiritual path. Spiritual and divine grace should back up personal effort. Then alone is God-Realisation possible. Supreme love comes only by the grace of God. Divine Love is the immortal bliss of freedom itself which comes by the grace of the Lord.

If there is self-surrender to the Lord you will be free from desire, fear and anger, You will be well-balanced; you will enjoy peace and supreme bliss. In self-surrender alone, there is peace. Mental peace is obtained only by complete self-surrender to the Lord, who is our Father, Friend. Philosopher, and Guide. In times of stress, His will comes unfailingly to our aid.

Surrender unto God. You will attain Fullness, May the Lord bless you.

RAJA YOGA - AN EXACT SCIENCE

When a student of Raja Yoqa starts his Sadhana for obtaining powers, certainly he cannot reach the Goal. Powers are stumbling blocks or hindrances on the path. That is the reason why Patanjali Maharishi warns the student at every step. The student will be led astray. Powers are the highest temptations. He will surely misuse the powers and have a downfall. He cannot resist the temptations to exhibit them.

Patanjali Maharishi has laid great stress on the practice of Yama Yama is the practice of Ahimsa (non-injuring), Satyam (truthfulness), Asteyam (non-stealing), Aparigraha (non-covetou ness). If the student of Yoga is well-established in Yama he can never misuse the powers of Yoga.

Some students study Raja Yoga and their nerves are tickled when they go through the section Vibhuti pad which treat of the powers which the Yogi can attain through Samyama. They practice concentration without the aid of a Guru and without practising the preliminary discipline of Yama without Vairagya (dispassion) and dicrimination; get some powers or lower siddhis, misuse them and fall into the deep abyss of ignorance, never to rise up again.

Some practise Yoga vigorously for one or two years and leave off the practice when they do not get any power. Tremendous reaction sets in. They become atheists. They lose their faith in Yoga. They

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dr.nk liquor, eat all sorts of things and lead a miserable life of horrible dissipation.

They say, 'Raja Yoga of Patanjali is mere imaginary, fanciful thing. It is not a practical science. A real Yogi ought to have come forward to help those who suffered in the Bengal famine and the Bengal riots. A Yogi has powers for his own selfish interests. He does not utilise his powers for the benefit of the humanity. Perfect celihacy is against nature. It is not necessary for the practice of Yoga. Occasional indulgence is necessary for the maintenance health and the practice of Yoga. One should take eggs Then only he could maintain good health. Egg is vegetarian diet. A little liquor is an aid to the practice of Yoga. It keeps up the spirit. Yogis who live in the Himalayas should come to the plains and work in the political field for the good of the country. Practice of Yoga is only a selfish v. ork"

These ruined selves of small understanding who told such views come forth as enemies for the destruction of the world,

Raja Yoga is a perfect science. It is the science of sciences. Everything is absolutely true and correct. Patanjali Maharishi was a Yogi of highest Realisation. He was the Lord of Yoga.

The world runs under definite laws. It has its own evolution and Prarabdh. Certain things which cannot be apprehended by human understanding will not use his powers for petty ends. He is not a juggler, A Yogi has no selfishness. He who has renounced selfishness alone can become a real Yogi. He lives only for the banefit of the world. A Yogi and the Lord are one. Whatever a Yogi does is the action of the Lord Himself A Yogi has no separate individuality. His will has become one with the cosmic will. The Lord Himself would have saved the sufferers from the famine, if it was in the grand plan. The catastrophe must come to pass. So it had happened Even if they had been saved, will they become Immortal?

Yogis have a different field altogether for their work. All cannot become and should not become politicians. A carpenter should do his own work. He cannot do tailoring. A teacher cannot do the work of a carpenter. If all become politicians, who will do the work of teachers of Yoga? The glory of Hinduism and India is all due to the science of Yoga. India's Yogis attract the West. India will have again the spiritual conquest of the world through Yoga and Yoga teachers. Moreover temperaments are different. Those who have a calm mind and mystic temperament should not work in the political field.

Eggs, liquor are not Sattwic diets. They excite the passion. They are not conducive for the practice of Yoga Perfect celibacy is necessary for the success in Yoga. There is no half measure in the

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spiritual path. No Yoga should be practised without the guidance of a Guru.

May you all turn a deaf ear to the words of people of Asuric tendencies who prescribe eggs, liquor, indulgence for the practice of Yoga. May all of you remain away from the company of disciples of Virochana and Epicurus! May all be endowed with right understanding and pure intellect to grasp the true import of Raja Yoga! May you all be well established in the practice of Yoga! May you all shine as true dynamic Yogis!

BE SWEET

Really sweet people are rarely found in this universe. Though sweetness is a feminine virtue, yet it is not found in the females too. Most of the females are harsh and gall-hearted though their speech appears to be sweet for the time being. A businessman, a lawyer, a doctor and a sister of ill-fame are all apparently sweet till they get money from their clients. This is not natural lasting beneficent, elevating sweetness. It is false glittering. It is commercial or mercenary

A really sweet man is divine. He does not expect anything from others His very nature is sweet He brings joy to others by his innate sweetness.

Sweetness is born of Sattwa. It is the sweet potent divine golden residuum after Rajas and Tamas have been squeezed out through protracted Yoga Sadhana. It is the concentrated quintessence of Sattwa. It is the sweet aroma that is wafted from the blossoming of the rare sweet flower of perfected Soul—Siddha Purusha, adept or Arhat through long and intense Tapas, discipline, Yoga practice and communion through mind melting in Silence.

Sweetness must be an essential attribute of a spiritual propagandist and public worker. Without possessing this virtue, no propagandist can turn out efficient and solid work. He who wants to establish a mutt or Ashram or spiritual institution must possess this ennobling virtue. All public workers

and ashramites must equip themselves with this divine quality.

The Rajasic Ego should melt in the crucible of Yoga Then this golden sweetness will shine in its glory. Rajas must be churned out. Then the butter of sweetness will float on the surface of the Sattwic mind.

Be sweet in speech. Be sweet in behaviour. Be sweet in manners. Be sweet in singing Kirtan. Be sweet in lecturing. Be sweet in look. Be sweet in serving others. Be soft, gentle, courteous and polite too. This will increase your sweetness.

Develop this sweetness through service, selfrestraint, mowne, prayer, pranayama, meditation, introspection, self-analysis, control of anger.

Sweetness is Radha Tattwa: Sweetness is the stuff out of which the heart of Radha is fashioned. Truthfulness, prem, sincerity, cosmic love, ahimsa are all modifications of sweetness. Sweetness is a rare divine blend of all these Sattwic attributes. It is millennium potency.

An argumentative, intolerant, impatient, proud, irritable, fault-finding man cannot cultivate sweetness.

May you all be endowed with this noble quality of sweetness which will enable you to root yourself in Brahman, the embodiment of Rasa, divine bliss.

Glory to Brahman, the sweetness of sweetness.

CONQUEST OF THE MIND

The minnd can be controlled by Abhyasa and Vairagya. Abhyasa is constant effort to fix the mind on God or Atma. Vairagya is dispassion or non-attachment to sensual objects.

Enquire "Who am I?" Do Vichara. Do mental Japa of OM and meditate on Atma. All thougts will die by themselves You will rest in Sat-Chit-Ananda Atma.

Sit alone and watch the Vrittis of the mind Be indifferent. Remain as a Sakshi. Don't indentify yourself with the Vrittis. The mind will then be under your control.

Destory the fuel of desire, and the fire of thought will be extinguished. With the annihilation of Sankalpa, the reality of Brahman will shine Cultivate Divine qualities such as friendliness, mercy, gladness and indifference towards happiness, pain, virtue and vice. You will get peace of mind.

Don't think of the past. Don't plan for the future. Do not allow the mind to build images. Live in the solid present.

Do a thing which the mind does not want to do. Do not do a thing which the mind wants to do.

Don't try to fulfil your desires. Don't hope. Don't expect anything. Destrey the vicious desires through virtuous desires and destroy the virtuous desires also through one strong desire of liberation.

CAST OFF THIS EGO

The so-called bewildered and tumultuous world with its never ending tale of toil and tears is in reality a majestic university of wisdom wherein everyone learns from the living book of life of their own as well as that of philosophers of realisation, of saints and sages, of divine teachers and holy masters. They that put forth their own ego shall learn nothing in this grand university and all that they have shall be taken and they shall be left forlorn. The man of ego loves his own ignorance; he glories in his own foolishness and attaches much importance to his perishable body and thereby, he exposes himself to the winds of adversity, storms of woes and strokes of fate and affliction. He is filled with nescience and in his audacity, he disobeys the Law of Life; he shall have no admission into the portals of Eternal God and Supreme Felicity; he will be imprisoned in his own cocoon of misery and shall never be let out into boundless Empyrean Blessedness.

Looking through the wrapped perspective of his own ego, man has made this earth a Hell of gloom and death, torture and frustrations. Looking through the medium of his own illusions and sensuous mind, he has made this temple of happiness, this world, into a den of anguish and grief, terror and forlornness. Laws of darkness and death rule him and not that of light and life. Staying in his

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own ego, man invites the invasion of sins and annihilation.

Wisdom appears to him as folly, purity as impurity, perfection as imperfection, humility as cowardice, meekness, weakness, service as attachment and passion, compassion as hypocrisy, and everything else appears just the opposite to the man's perverted mind intoxicated with the wine of ego.

The man of ego is ruled by vanity, he is governed by utter pride; hatred grips him, folly sways him, delusion sits in his very intelligence, evils hover round him and his steps lead him into the realms of denser ignorance and ruin. But his understanding being clouded and his discrimination being obscured by his own prejudiced preconceptions, he is unaware of his own sorry state. On the contrary, he feels himself well off and all knowing and surveys the rest of humanity with condescending eye as unfortunate creatures toiling foolishly far below him in evolution's scale. Such is the self delusion of the ego. Where the egotism is not, there is all blessedness, all goodness, all glory and there can one find God.

To the one devoid of ego, the whole world is a haven of rest, a realm of peace and kingdom of abounding all happiness. For him there is no more distress. He is purified, exalted, and illumined. He sees no sin anywhere and no evil can come near him. Nothing is hidden from him; the Truth stands before

him in all its splendour and radiance; the mysteries are revealed to him and all the secret workings of the universe are made known to him. He who has no ego and who has surrendered himself to God is the master of every power and force that there is, for, all powers and forces are under God. Egoless man's is the supreme freedom and perfection.

Too difficult is it to sacrifice the ego, but unless it is secrificed, no vision of truth and no sight of God is possible of revelation. Sell away your lower self and purchase the Supreme Self. Withdraw your mind from justifying your position; serve your enemies; sacrifice all your rights if you wish to rule; love those who hate you; resist not if you wish to conquer; sacrifice all that you feel belongs to you. Seek nothing if you wish to have everything. Conquer yourself if you wish to have the Highest Freedom. Take no shelter under ego if you wish to be protected by the Supreme Power, the Almighty God.

Let one annul all forms of ego and he shall see the Divine Truth reflected in his own heart within; he shall be illumined with the Divine Knowledge forthwith. Let the ego be destroyed; lose yourself in the love of all; negate yourself and merge yourself in the service of all and thereby you shall see that you have become one with the Supreme Lord who is all in this vast universe.

Empty yourself of your egoism and all the impurity connected with it and you shall see the

inexhaustible Abundance of Prosperity, of God filling you to the brim, nay, filling you so much that you cannot contain it any longer. Sacrifice a little of your ego, be it even so little a fraction of it, that in itself shall be sufficient pretext for God to inundate your being with His Delight, His Power and His Light. Such is His Divine Love and Compassion. Deny yourself a little and be indifferent towards the turmoil of outward happenings, towards the external surge of like and dislike, pathos and pleasantry, and the seemingly crushing stress of life and fall back upon the Lord, for you shall be let out into the Blessedness, Peace and Wisdom and eternal joy,

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SELF ANALYSIS - SELF RELIANCE - SELF DETERMINATION

Every moment analyse yourself through intros. pection. Remember the triplet: 'Self-analysis, Selfreliance, Self-determination. It will be of immense use in your spiritual sadhana. Find out the nature of your vrittis. Find out what Guna or Vritti is predominating at a particular moment, whether it is Sattwa, Rajas or Tamas. Find out how long your mind can be absolutely fixed on the object, say, rose and rose alone to the exclusion of all other objects; whether it is for two seconds, two minutes, or five minutes or half an hour. This is real self analysis. Rely on your self alone. You are your own redeemer and saviour. Nobody can give you Moksha. You will have to tread the spiritual path step by step. The book and the Guru can only show the path and guide you. This is self-reliance. Make a strong determination - "I will realise God. I will have Atma Sakshatkara or Brahmanubhava this very moment, and not in the unknown future." This is self determination.

Just as you will have to take back with care your cloth that is fallen on a thorny plant by removing the thorns one by one slowly, so also you will have to collect back with care and exertion the dissipated rays of the mind that are thrown over the sensual objects for very many years.

When there is faith, the mind can be easily

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concentrated on the subject to be understood and then the understanding quickly follows. A scientist concentrates his mind and invents many things. Through concentration he opens the layers of the gross mind and penetrates deeply into higher regions of the mind and gets deeper knowledge. He concentrates all the energies of his mind into one focus and throws them out upon the materials he is analysing and so finds out their secrets.

When there is inflammatory swelling on your back with throbbing pain, you do not experience any pain at night when you are asleep Only when the mind is connected with the diseased part through nerves and thinking, you begin to experience pain. If you can consciously withdraw the mind from the diseased part by concentrating it on God or any other attractive object you will not experience any pain even when you are wide awake. If you have a powerful will and a strong power of endurance, then also you will not experience any pain. By constantly thinking of any trouble or disease, you only augment your pain and suffering.

You are away from God when you entertain useless thoughts. Do not allow the mind to run into the old grooves and to have its own way and habits. Be ever vigilant and careful and watchful. Do not waste even an iota of energy in useless thinking. Conserve all your mental energy. Utilise it for higher spiritual purposes in divine contemplation, i. e, Brahmachintan and Brahma Vichar.

When you hold in your mind a bouquet made of jasmine, rose and champaka flowers, the sweet perfume pervades the whole hall and tickles all alike. Even so the perfume or fame and reputation, the Yasas and Kirthi of a Yogi who has controlled his thoughts spreads far and wide. He becomes a cosmic ruling force.

Concentration of the mind on God after purification can give you real and lasting happiness and
true knowledge. You are born for this purpose only.
You are carried away to external objects through
attachment and infatuated love. Drive off negative
thoughts from your mind. Become positive always.
Positive overpowers the negative. You can do nice
meditation when you are in a positive mood.

Free yourself from the base thoughts of the mind, the various useless Sankalpas or imaginations. Ever make ceaseless enquiry of the Atma. Then only there will be dawn of spiritual knowledge. The Gnana Surya or the sun of knowledge will arise in the firmament of Chidakasa or knowledge space. Feel there is no world. There is neither body nor the mind. There is only one Chaitanya or pure consciousness. If you rest in this, you have absolute success in your spiritual path.

WHAT IS MIND

Mind is the cause for bondage and freedom of man. A mind that is filled with impure Vasanas tends to bondage; whereas a mind that is destitute of Vasanas tends to freedom Mind is no mind when the Vasanas are destroyed. You become mindless. When you become mindless, intuition dawns and you are endowed with the eye of wisdom. You enjoy indescribable peace.

Mind is Vasanamaya. This world is Vasanamaya Jagat. Mind clings to sensual objects through Vasanas and constantly thinks of objects. If the Vasanas perish, the mind ceases thinking of objects and we attain the state of thoughtlessness.

One of the most common habits of mind is the wandering habit. It cannot stick to one point as it is of the nature of air. Sri Krishna says, "O mighty armed (Arjuna) the mind is hard to curb and is restless; but it may be curbed by constant practice and by dispassion.

Destruction of desires and control of Indriyas are the essential steps for the control of mind. It is the desire that makes the mind restless. The Indriyas run after objects and the mind also follows the Indriyas just as a dog follows the master. Therefore if you want to check this wandering mind, you will have to renounce all sorts of desires and control the Indriyas first. Then alone will you be successful in the practice of concentration, meditation, will-culture, memory-culture and thought-culture.

WHAT IS MIND

The vital point in cocentration is to bring the mind to the same point or object again and again by limiting its movement in a small circle in the beginning. That is the main aim. A time will come when the mind will stick to one point alone. This is the fruit of your constant and protracted Sadhana. There should be one line of thought. There should be one continuity of thought like the steady flow of oil from one vessel to another vessel, like the continuous sound of a church bell

You must be regular in your practice of meditation. You must sit daily both morning and night and at the same hours The meditative mood or Sattwic Bhava will manifest by itself without exertion. You must sit in the same place, in the same room. Regularity in meditation is a great desideratum and a sine qua non.

Even if you do not realise any tangible result in the practice, you must plod on in the practice with sincerity, earnestness, patience and perseverance. Your efforts will be crowned with sanguine success after some time. Do not stop this practice even for a day, under any circumstance, even if you are ailing. Meditation is a first class tonic. The wave of meditation will remove all sorts of disease. It will infuse spiritual strength, give new vigour and vitality.

Pray fervently. O All-merciful Lord! Through Thy grace, May I realise the Truth. May I always entertain sublime thoughts. May I realise myself as

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the Light Divine. May I serve humanity with A mabhav. May I be free from greed, lust, egoism, jealousy and hatred. May I behold the one sweet immortal Self in all beings. May I realise Brahman with pure understanding.

May that Light of lights ever guide me. May He cleanse my mind of all impurities. May He inspire me. May He bestow on me power, courage, and strength. May He remove the veil in the mind. May He remove all obstacles in the spiritual path. May He make my life happy and fruitful. I bow to Thee O God of gods, O Brahman of the Upanishads, Support for Maya and Ishwara, the Bridge to Immortality.

Without Self all is void. It is a well known fact that any number of zero has no intrinsic value unless a number is placed before them. Even so, the wealth of all the three worlds is nothing, if you do no lead a spiritual life, if you do not try to acquire the spiritual wealth. You will have to live in the Self within. You can influence others, radiate joy and peace to millions of people, far and near, if you attain Self realisation. You will be drowned in the ocean of bliss and infinite knowledge.

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THE NATURE OF MIND

Desire, judgment, doubt, belief, firmness, weakness all are the Manas only.

Friend and enemy, virtue and sin, pleasure and pain are in the mind only.

The mind has the potency of creating or undoing the whole world in the twinkling of an eye.

Mind is Jada but appears to be intelligent by borrowing light from Brahman.

Senses cannot do anything independently if the mind is not connected with them.

When the mind has once tasted the sexual pleasure, it always runs after woman.

The world is beautiful and pleasant or ugly and miserable just as the mind chooses.

The ghost of your mind dances in the theatre of this universe to the music of the organs.

The face is a notice board wherein the Vrittis of the mind are advertised

If all thoughts are eliminated, there remains nothing which can be called as "mind".

If you want rapid progress in the spiritual path, watch every thought.

Enjoyment strengthens, increase and aggravates a desire.

Desires are outcome of thoughts which are associated with objects.

Many people have fallen from Yoga through the influence of subtle desires.

Memory of the past retards an apirant's spiritual advancements.

Yoga consists in the suppression of the functions and the modifications of mind

When the mind is at work, Buddhi and Ahamta will work along with the mind.

A gross mind with selfishness and lust is absolutely unfit for a spirtual life.

When one reaches perfection, the mind melts in its sorce-Brahman

Each Nation has its own characteristic mentality and particular intellectual bent.

The mind can leave held of lower things only if it is altracted by higher things.

People of dirty mind judge others according to their own standard of judgment.

The worldly minds want thorough overhauling and drastice regeneration.

A Rajasic mind full of desires can never dream of an inner spiritual life.

Purification of mind leads to the comprehension of the true nature of Brahman.

A pious man attends to his business concerns but has his mind's eye ever fixed upon the Lord.

CONTROL OF MIND.

Mind is Atma Sakti. It is through mind only that Brahman or the Supreme Self manifests as the differentiated universe with heterogeneous objects. Mind is nothing but a collection of samskaras or impressions. It is nothing but a bundle of habits. The true nature of the mind consists in the vasanas or subtle desires; the idea of T or egoism is the seed of the tree of mind. The sprout which springs up from this seed egoism is Buddhi or intellect. From this sprout, the ramifying branches called Sankalpas take their origin.

Mind is made of subtle Satwic matter. According to Chandogya Upanishad, mind is formed out of the subtlest portions of food.

Mind is of two kinds, viz: the Ashudda or impure mind and the Shudda or the pure mind. The former leads to bondage while the latter helps the aspirant attain liberation.

Manolaya or temporary absorption of the mind in the object of meditation will not help you to attain liberation. Manonasa or annihilation of the mind only will enable you to achieve the final emancipation or Moksha.

Have no longing for objects. Reduce your wants Cultivate Vairagya or dispassion. Vairagya thins out the mind.

Do not mix much. Do not talk much. Do not walk much Do no eat much. Do not sleep much.

Control your emotions. Abandon desires and vasanas. Control irritability and lust. Slay the impure mind through the pure mind and transcend the pure mind through meditation. Practise perfect

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Brahmachazya. There is no half measure in the spiritual path.

Never wrestle with the mind. Do not use any violent efforts in concentration. When the mind is jumping and wandering much, make no violent effort to control the mind, but rather allow it to run along for a while and exhaust its efforts. It will take advantage of the opportunity and will jump around like an unchained monkey at first. Then it will gradually become quiet and look to you for orders.

If evil thoughts enter your mind, do not use your will force in driving them. You only lose your energy in doing so. You will tax your will. You will fatigue yourself. The greater the efforts you make, the more the evil thoughts will return with redoubled force. They will return more quickly also. The thoughts will become more powerful. Be indifferent. Keep quiet. Become a silent witness of those thoughts. Do not identify yourself with them. They will vanish very soon. Substitute good thoughts. Pray and sing the Lord's name.

Never miss for a day your meditation. Regularity is of paramount importance. When the mind is tired out, do not concentrate. Give a little rest. Do not take heavy food at night. This will interfere with your morning meditation. Japa, Kirtan, Pranayam, Satsang (association with the sages), practice of Sama (serenity), Dama (self-restraint), Yama (right conduct), Satwic food or pure food, study of scriptures, meditation, Vichara or Atmic enquiry—all these will help you to control the mind and attain eternal bliss and Immortality.

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THINK OF THE OPPOSITE

Watch all your feelings very carefully. Suppose you get a gloomy feeling. Take a small cup of milk Sit calmly. Close your eyes. Find out the cause for the depression and try to remove the cause The best method to overcome this feeling is thinking of the opposite. Positive overcomes the negative. This is a grand effective law of nature. Now think strongly of the opposite of gloom. Think of cheerfulness. Imagine the advantages of cheerfulness. Feel that you are in the actual possession of this quality. Again and again repeat the formula: OM CHEERFULNESS mentally. Feel "I am very cheerful". Begin to smile and laugh several times. Sing some tunes that can elevate you quickly. Singing is very beneficial to drive off gloom. Chant OM loudly several times. Run in the open air depression will vanish soon. This is the PRATI-PAKSHA BHAVANA method of RAJA YOGINS. This is the easiest method. The method of driving gloom by force, by willing, by assertions, by command --"Get out, O gloom"- taxes the 'will' very much, although it is the most efficient method. It demands great strength of 'will'. Ordinarily people will not succeed. The method of displacing or dislocating the negative feeling by substituting the opposite positive feeling is very easy. Within a very short time, the undesirable feeling vanishes. Practise this and feel. Even if you fail several times, continue the practice. You will be successful after some sittings and some practice.

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You can treat in the same manner other negative feelings as well. If there is the feeling of anger, think of love. If there is harshness of heart, think of mercy. If there is lust, think of the advantages of celibacy. If there is dishonesty, think of honesty, integrity. If there is miserliness, think of generosity and generous persons. If there is MOHA (infatuation), think of discrimination and ATMIC VICHARA. If there is pride, think of humility. If there is hypocrisy, think of frankness and its invaluable advantages. If there is jealousy, think of nobility and magnanimity. If there is timidity, think of courage and so on. You will drive off the negative feelings and will be established in positive state. Practice of a continued type is essential. Be careful in the selection of your companions. Talk very little and that too on useful matters.

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PRANAYAMA

Wkat is Pranayama?

Pranayama is restraint of Prana. By restraining the breath the Prana is controlled. Purak is inhalation; Kumbak is retention of breath; Rechak is exhalation. The interval after inhalation and before exhalation is Kumbak. Pranayama is quite suitable for people in the East and the West, for men and women. The total number of breaths in a day is 21,600. A man generally takes fifteen breaths in a minute Through restraining his breath he increases his longevity. To start with do mild Pranayama with inhalation and exhalation only, for a month.

Exercise No. 1

Sit on any comfortable Asan. Keep the head, neck and trunk in a straight line. Close the right nostril with your right thumb. Inhale slowly through the left nostril as long as you can do it comfortably. Then exhale very slowly through the same nostril. Do six times. This is one round.

Close the left nostril with your little and ring fingers and inhale and exhale through the right nostril. Do six times. This is one round. You can do six rounds of these alternately and gradually increase the number to thirty.

Exercise No. 2

Inhale through both the nostril slowly and gently. Do not restrain the breath. Then exhale slowly. Do this for six times. This is one round. You can

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practise three or four rounds of this exercise. You can do this daily.

Exercise No. 3

Inhale through the left nostril and exhale through the right nostril. Do not restrain the breath. Then inhale through the right nostril and exhale through the left nostril. Repeat the process six times alternately. This is one round. You can do three or four rounds.

Exercise No. 4

After a month restrain the breath as long as it is comfortable. This is Kumbak.

Inhale deeply through the left nostril, then restrain the breath without strain, then exhale slowly. Inhale through the right nostril, restrain the breath as long as you can do it comfortably, and then exhale through the left nostril. Repeat the process alternately. This is Sukha Purvak Pranayama. You can practise this daily. Begin with 12 rounds a day and then gradually increase the number according to your convenience and capacity.

Kumbak bestows longevity, but it should be practised very gradually. The ratio of Sukha Purvak is 1: 4: 2, which can be gradually increased to 16: 64: 32. Do not restrain the breath for more than one minute. Do not attempt to maintain the ratio in the beginning. It will come by itself as you advance in your practice.

Exercise No. 5: Savasan Pranayam

Lie down on your back. Relax your body and

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PRANAYAMA

mind Inhale deeply; retain the breath without strain; and exhale slowly. Repeat OM mentally while inhaling, retaining and exhaling. You will be quite refreshed.

Exercise No. 6: Bhastrika

Sit on any comfortable pose. Inhale and exhale very rapidly for ten seconds; then draw the breath deeply and exhale slowly. This is one round. Do six rounds. Bhastrika generates heat. This can be done with benefit in winter. Prolonged practice of this Pranayama can cure Asthma, consumption, and diseases of the lungs.

Exercise No. 7: Kapalabhati

Kapalabhathi is like Bhastrika, but the exhalation is done with sudden and vigorous expulsion of breath.

It renovates the respiratory system and cleanses the nasal passage. It has the same curative effect as that of Bhastrika.

Exercise No. 8: Ujjai

Inhale slowly through both nostrils in a smooth, uniform manner, retain the breath as long as you can do it comfortably, and exhale through both nostrils. While inhaling and exhaling partially close the glottis. A mild and uniform sound is produced. This is Ujjai.

This removed heat in the head. The gastric fire is increased, Diseases of the throat and lungs are also cured.

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Exercise No. 9: Shitkari

Fold the tongue so that the tip of the tongue might touch the upper palate, and draw the air through the mouth with a hissing sound. Retain the breath and exhale slowly through both nostrils. This is Shitkari.

You can draw the breath through the mouth by clenching the teeth also; then retain the breath and exhale through the nose.

Shitkari cools the system. It can be practised in summer. It removes hunger, thirst, indolence and sleep. It invigorates and strengthens the body.

Exercise No. 10: Shitali

Protrude the tongue a little away from the lips. Fold it like a tube. Draw the air through the mouth with a hissing sound, then retain the breath and exhale slowly through both nostrils.

Shitali cools the system. It purifies the blood. Its effects are like that of Shitkari.

Exercise No. 11: Surya Bheda

Inhale through the left nostril. Close both the nostrils, retain the breath without strain. Then exhale slowly. You will have to increase the period of Kumbak gradually.

Surya Bheda Pranayama purifies and strengthens the brain cells. It cures diseases and destroys intestinal worms.

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Exercise No. 12: Bandhatraya Pranayama.

This is a combination of Mula Bandha, Jalandhara Bandha and Uddiyana Bandha. This is practised during Pranayama while sitting in Siddhasana. Contract the anus during inhalation (Mula Bandha). During Kumbhak press the chin against the chest (Jalandhara Bandha). Then raise the head, exhale and draw up the abdomen in the thoracic cavity (Uddiyana), Practise ten rounds of this.

Bandhatraya Pranayama cures the diseases of the abdomen. It is helpful in maintaining Brahmacharya and can cure piles.

Exercise No. 13: Kevala Kumbhak.

Kumbhak is of two kinds, viz: , Sahita and Kevala-That which is coupled with inhalation and exhalation (as in Sukha Purvak) is termed Sahita. That which is devoid of these is called Kevala.

When you get mastery over Sahita Kumbhak, you can attempt for the Kevala. In due course of practice the Kumbhak subsist without inhalation or exhalation.

Exercise No. 14: Deep Breathing.

Stand at ease in the open air. Place the hands on the hips. Inhale deeply. Stretch the whole upper part of the trunk. Draw the chest straight upwards, Then exhale very slowly.

Thise exercise cures diseases of the heart and the

lungs.

Gentle deep-breathing as in Ex. No. 2 can be practised while walking also.

Pranic Healing.

Those who practise Pranayama can cure many diseases by directing the Prana to the affected part. The Sankalpa of curing the disease is projected with a powerful will. Sit by the side of the patient, Close your eyes. Inhale gently. Then retain the breath and direct the Prana to the diseased part of the patient's body. Concentrate your mind there and chant Om mentally. Strongly imagine that the Prana is penetrating into the diseased cells and destroying them. You can do this on yourself too when you are sick.

Distant Healing

You can repeat the process as in Pranic healing sitting alone in your meditation room and directing the Prana towards the direction where the patient lives Fix up an appointment with the patient. Ask him to have a receptive mental attitude at the particular moment when you are directing the Prana to him. Brahmamuhurtha is the best period for exercising Pranic healing.

General Hints

Practise Pranayam regularly in the early morning on an empty stomach. There should not be any strain in any stage of Pranayama. You must enjoy peace, joy and happiness. Do not produce any sound while inhaling or exhaling. The room in which you practise Pranayama must not be damp and ill-ventilated. It must be dry and airy You can practise Pranayama by the side of a river or lake, in the cor-

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PRANAYAMA

ner of a garden, in open air when there is no draught of cold air. Do not practise Pranayama when the day is hot. If you perspire, do not use a towel to wipe off the perspiration. Rub it well on the body itself with your hands. This will give firmness and lightness to the constitution. Practise a few rounds of Pranayama before meditation. This will drive away drowsiness.

General Benefits.

By the practice of Pranayama, Rajas and Tamas which cover Sattwa, are removed. Then the mind becomes fit for concentration. Practice of Pranayama removes diseases of the body and renovates the cells, tissues and nerves. It increases the power of memory and strengthens the intellect. It calms the turbulent senses and checks the out-going tendencies of the mind and the senses. He who practises Pranayama will have good appetite, cheerfulness, a light and handsome body, good strength, a high standard of health, vigour, vitality and good concentration of mind.

PRATYAHARA

What is Pratyahara?

Pratyahara is the withdrawal of the senses from their respective objects. It is abstraction of the Real, spiritual or inner life begins when the Yogic student is established in Pratyahara. Pratyahara checks the out-going tendencies of the senses. The excited senses of even a wise man, though he be strong, impetuously carry away his mind. demands considerable patience practice perseverance. It is a trying discipline of the senses. senses cannot do anything without co-operation of the mind. If you can disconnect the mind from the senses, there will be abstraction of the senses automatically. Just as the bees ily when the Queen flies and sit when the Queen sits down, so the senses become restrained when the mind is restrained. Pratyahara is that by which the senses do not come in contact with their objects and as it were, follows the nature of the mind If the senses are uncontrollable, the Yogic student cannot achieve success in Yoga. Abstraction consists in the senses becoming entirely assimilated in the mind. the greatest mastery over the senses. Control of the mind is absolute one-pointedness of the mind. The senses are held in check by the practice of Pratyahara.

How to practise Pratyahara?

Practise withdrawal of the senses one by one. Deal with the most turbulent senses at first,

Withdraw the senses gently from their objects. If you drag them vehemently, you will experience headache. Detach your mind from the Do not allow it to join itself to the centres. You will succeed in Pratyahara. Withdraw the mind, the Prana and the senses. This is triple withdrawal. very powerful. Just as tortoise a draws in on all sides its limbs, so also the Yogic student withdraws all his senses from the objects of the senses. Then his understanding is well-poised. Just as a turbulent storm tosses a ship so also the hidden desires toss the roving senses and the mind vehemently. Therefore, beware, 'Be on the alert. Be eternally vigilant. Annihilate all desires with the sword of dispassion and axe of discrimination. During the practice the senses will run again and again towards the objects like a wild bull. Withdraw them again and again.

Aids to Pratyahara

No amount of human effort can give perfect success in Pratyahara. It is divine grace alone that can secure perfect success. Therefore, persevere and pray. Pratyahara becomes easy after the practice of Pranayama. Pratyahara follows the practice of Pranayama automatically. If you have intense dispassion you can practise Pratyahara easily. Dispassion is the enemy of the senses and friend of Pratyahara. Observance of silence, moderation in diet, steadiness in pose, dispassion, regularity in the practice of Pranayama, patience, contentment, perseverance, tenacity, celibacy, seclusion are all

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aids to Pratyahara. Practice of Pranayama thins out the senses and prepares the Yogic student for the practice of Pratyahara. Discrimination between real and the unreal helps a great deal in attaining success in Pratyahara. Success in Pratyahara depends upon the strength and force of past Yogic impressions. He who has practised Pranayama and Pratyahara in his previous birth to some extent will have success in Pratyahara within a short time in this birth, who has no previous Samskaras or impressions of past births to his credit may take a long time to achieve definite success in Pratyahara. One can feel himself whether he is a new practitioner in Yoga or Yoga Brashta (one fallen from Yoga) from his own experience and degree of success in his practice in this birth. Pratyahara is disgusting in the beginning but later on it becomes very interesting. He who is well-established in Pratyahara can meditate calmly in any noisy place. Pratyahara develops will power and inner spiritual strength. Nothing can distract the mind of one who is established in Pratyahara. He who is efficient in Pratyahara can enter into deep sleep the moment he lies down on his bed. Napoleon and Gandhiji could do this

Obstacles to Pratyahara

Unsteady Asan, too much talking, too much mixing with the worldly people, too much work, too much food, too much walking, poking the nose in other's affair, are all obstacles in the practice of Pratyahara. If dispassion wanes and if there is slackness in the practice, the senses may again be

PRATYAHARA

turbulent. Some Yogic students practise Pratyahara for three years and do not yet attain definite success as they have not yet fully annihilated the cravings and lurking desires. They get themselves attached to some sensual objects or other.

A Raja Yogic Sadhana

A Bhakta or a devotee does not practise Pratyahara. He beholds his Lord in all objects. A Jnana Yogi also does not practise Pratyahara. He tries to identify himself with the hidden Self in all objects by negating the names and forms. A Raja Yogi alone practises Pratyahara deliberately. The Yogic student who jumps at once to the practice of meditation without practising Pratyahara will not have success in meditation.

It is difficult to say when Pratyahara ends and Dharana or concentration begins.

MEDITATION

VOL

Meditation is of two kinds viz, concrete meditation and abstract meditation. In concrete meditation the Yogic student meditates on the form of the Lord, Lord Krishna, Lord Rama, Lord Siva, Lord Hari, Gayatri or Devi. In abstract meditation he concentrates the whole energy of the mind on one ideal of God or Atma and avoids comparisons of memories and all other ideals. The one idea fills the whole mind. Concentration is fixing the mind on a point or object either internal (in the body) or external (any outside subject). Meditation follows concentration.

Practise meditation in the early morning-from 4 to 6 a.m. This is the best time for the practice of meditation. Always choose that part of the day or night when your mind is clear and when you are least likely to be disturbed. You can also have a sitting just before retiring to bed. The mind will be calm at this time. You can have good meditation on Sundays, because this is a noliday and the mind is free. Do vigorous meditation on Sundays. You can have good meditation when you live on milk and fruit or fruits alone or when you fast. Use your commonsense always and try to bring good out-turn in meditation.

You will be able to enter into deep meditation only if you lead a moral life. When you have led the moral life, you may try further to build up discrimination and the other steps in your mind. You can cultivate the mind in concentration and can finally devote yourself to meditation. The more you

lead the moral life, the more you meditate and the greater likelihood will then be for you to enter into Nirvikalpa Samadhi which can liberate you from the round of births and deaths and can confer on you eternal Bliss and Immortality.

To practise meditation or contemplation in a mind unprepared by non-adherence to the moral precepts is like trying to build a house on rotten foundation. You may build up the house, but it will surely fall. You may practise meditation for years, but you will not realise any tangible result or fruit; if you have no ethical foundation, you will fall down. Therefore mental purity through ethical training is of paramount importance if you wish to achieve success in meditation and Samadhi. Before you attempt to practise meditation, you must lead the necessary right understanding. Then only you will have sanguine success in meditation. Much more time is required in the preparation of the mind for meditation than for the actual practice.

The mind is a mischievous imp. It is like a jumping monkey. It must be disciplined daily. Then it will gradually come under your control. It is only by the practical training of your mind that you can prevent bad thoughts and actions from arising and can prevent bad thoughts and actions that have arisen from recurrence. It is only by practical training of your mind that you can encourage good thoughts and actions to arise, and can maintain good thoughts and actions when they have arisen.

Just as you require food for the body, so also you

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require in the shape of prayers, japa, kirtan, meditation, etc., food for the Soul. Just as you are agitated when you do not get food in time, so also you will be agitated when you do not pray in the morning and evening at the proper time, if you keep up the practice of prayer and Japa for some time. The soul also wants its food at the proper time. The food for the soul is more essential than the food for the body. Therefore do your prayers, Japa and meditation regularly.

If you do not clean a plate daily, it will lose its lustre. It is the same with the mind too. The mind becomes impure, if it is not kept clean by the regular practice of meditation. Meditation removes the dross of the mind in an effective manner. Therefore practise meditation in the early morning regularly.

When you sit for meditation, thoughts of your friends and office work, memory of conversation that took place in the previous evening with your friends and relatives will disturb your mind and cause distraction. You will have to withdraw the mind again and again cautiously from these extraneous worldly thoughts and fix it again and again on your Lakshya or point. You will have to disregard and ignore worldly thoughts. Be indifferent. Do not welcome these thoughts. Do not identify yourself with these thoughts or ideas. Say within yourself "I do not want these thoughts. I have nothing to do with these thoughts." They will vanish gradually.

The external objects are continuously acting upon the brain. The sense impressions reach the brain through the sense-avenues and produce mental stimuli. Now you are conscious of the external objects. Consciousness may be caused by an awakening either by an external stimulus, i e. a stimulus from a sense-impression or an internal stimulus through memory. Each simple sense impression is a highly complex bundle of afferent stimuli. "Afferent stimuli" mean stimuli that are carried from outside towards the brain. A stimulus is an awakening in the substratum of the mind. The associations of awakenings which arise from a single sense-impression are very complex.

When you meditate, disregard the substratum awakenings in the mind that arise out of the senses. Avoid carefully the comparisons with all other cross references and memories of ideas. Concentrate the whole energy of the mind on the one idea of God or Atma itself without any comparison with any other idea.

Avoid all other sense-impressions and ideas. Prevent the complications that arise out of correlated action in the substratum of the mind. Abstract the mind on the one idea alone. Shut out all other processes of mentation. Now the whole mind will be filled with the one idea only. Nishta will ensue. Just as the recurrence or repetition of a thought or action leads to perfection of that thought or action, so also does recurrence of the same procession the same idea leads to the perfection of abstraction, concentration and meditation.

THE IGNORANT AND THE WISE

He who thinks "I am the body - This body is mine - She is my wife - He is my son - I am a Brahmin - I am fatty - I am black - I am a Pundit", is an ignorant man. He is bound.

He who thinks "I am not the body; I am allpervading, changeless, immortal, indivisible, selfcontained, self-existent Sat-Chit-Ananda Brahman" is a wise sage. He is free.

He who thinks "I did this work. So I will go to heaven. I enjoyed such and such a thing" is an ignorant man. He who thinks "Prakriti does everything. I am only a witness - I am non-doer - I am non-enjoyer" is a wise sage.

THIS IS VEDANTIC SAMADHI

- 1. Samadhi is dawn of Jnana or wisdom of Atma. This is Sakshatkara of Mahavakya Lakshya Swaroopa. This is realisation of the identity of the Jiva and Brahman, the individual soul and the infinite Soul.
- 2. I am distinct from the five elements, senses, the body and the mind. I am pure consciousness. I am intelligent, Infinite. This is Vedantic Samadhi.
- 3. Practise Neti, Neti, not this, not this. Affirm 'I am Satchidananda Brahman.' This is Vedantic Samadhi.
- 4. Negate the five sheaths and identify with the all-pervading immutable Soul. The is Vedantic Samadhi.
- 5. I am distinct from the three Gunas. I am formless, attributeless Brahman This is Vedantic Samadhi.
- dreaming and deep sleep. I am absolute Consciousness-Bliss. This is Vedantic Samadhi.
- 7. Practise three kinds of Layachintan (Bhuta-layachintan, Antahkaranalayachintan, Omkaralayachintan), Anvaya-vytireka, Achyaroopa-apavada, Bhoga-tyaga lakshana. Negate the names and forms. Take out the essence and rest in your own Swaroopa. This is Vedantic Samadhi.
 - 8. I am neither body nor mind. I am Sakshi or silent witness. I am Kevala Siva or Brahman. This is Vedantic Samadhi.

- Q. Merge the senses in the mind; merge the mind in the cosmic mind in Mula Prakriti; merge the Mulaprakriti in Brahman and indentify yourself with Brahman. This is Vedantic Samadhi.
- 10. Merge Viswa in Virat and Virat in A; merge Tejasa in Hiranyagarbha and Hiranyagarbha in U; merge Prajna in Ishwar and Ishwar in M; identify yourself with the supreme Self or Brahman. This is Vedantic Samadhi.
 - 11. The waves, foam, and bubbles rise up from the ocean and yet dissolve in the ocean itself. Similarly this world arises from me and yet dissolves in me. There is neither world nor Maya apart from me. This is Vedantic Samadhi.
 - 12. When you behold all beings in the Self or Atma and the Atma in all beings you attain Self-realisation or Brahma Jnana This is Vedantic Samadhi.
 - 13. "I do not see, I do not hear, I do not act. I do not enjoy. The senses move among sense objects. I am Akarta, I am Abhokta. I am Asanga. I am Sakshi." This is the feeling of a Sage. This is Vedantic Samadhi.

WHO IS A JIVANMUKTA

A Jivanmukta is a liberated sage. He is released even while living. He lives in the world, but he is not of the world. He always revels in the eternal bliss of the Supreme Self. He has no identification with the body and senses. Hence he has no idea of enjoyment or enjoyer when he exhausts the residue of his prarabdha. He has no idea of action or agent. He roams about happily without attachment and eggism, with a balanced mind and an equal vision. His state is indescribable. He is Brahman himself.

The sage, who has realised that there is no other reality in the universe than Brahman, that he is Brahman Himself and that everything is Brahman, is freed from the round of births and deaths. He has attained freedom, perfection and immortality. He is a Jivanmukta (one who has attained liberation while living).

Not through matted locks, not through fiery lectures and erudition, not through the exhibition of miracles, does one attain perfection or knowledge of the Self. He in whom the two currents, Raga, Dwesha, egoism, lust and anger are destroyed in toto is ever happy and he is a Brahman or liberated sage or Jivanmukta. A Jivanmukta or liberated sage is absolutely free from egoism, doubt, fear and grief. These are the four important signs that indicate that one has attained perfection.

For a Jivanmukta there is no distinction between a roque and a saint, gold and stone, high and low,

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man and woman, man and animal, censure and praise, honour and dishonour. He beholds the one Self everywhere, He sees divinity in every one. As he is mindless all differences and barriers have vanished for him.

For a Jivanmukta who beholds the all-pervading, immortal, indivisible, self-luminous Atma everywhere, there remains nothing to be attained or known. He has attained perfection, higest bliss and highest knowledge. The sage becomes aware that he is free. He realises that rebirth is exhausted. He realises also that he has fulfilled all his duties and that there is no further return to this world. He further realises that he has obtained everything, that all his desires are gratified, that he has nothing more to learn and that he has obtained the highest knowledge.

Raja Janaka asked a sage "O Venerable Sage, how is it you do not perform Sandya at daybreak, midday and sunset?" The sage replied "O Rajan! The sun of knowledge, Gyana Surya is ever shining in the Chidakasa of my heart. There is neither sunrise nor sunset for me. How can I perform Sandya when there is neither sun-rise nor sun-set? Further my old grand mother Maya is dead." Raja Janaka bowed his head before the sage and silently left the place. He came to understand that the sage is real Jivanmukta who is established in Brahmic Consciousness.

What a great wonder! What meritorious actions did these Jivanmuktas do! They become liberated

sages while living. Through their Satsankalpas they work wonders. They are Gods on earth. How peaceful they are! They always possess unruffled mind. Wherever they go, they influnce people. They do not speak and yet teach the aspirants through their silence. Adorations to such exalted beings!

A Jivanmukta is a great spiritual hero. He is an enlightened sage who has knowledge of the Self. He is pre-eminent amongst men. He is the conqueror of the mind. He is absolutely free from desires, craving, fear, delusion, pride, egoism etc. He is a power-house of spiritual energy. He rediates his spiritual currents to the different corners of the world. Sit before him. Your doubts will be cleared by themselves. You will feel a peculiar thrill of joy and peace in his presence.

A Jivanmukta is an ocean of mercy. He tries his level best to rescue the worldly-minded who are deeply immersed in the mire of misery. He guides the aspirants in the attainment of Brahma-Gyana, which leads to perfect freedom. His very presence is thrilling and inspiring. He guides the students by his mere silence just as the silent Dakshinamurthy guided the four Naistik Brahmacharies, Sanaka, Sanandana, Sanatsujata and Sanatkumara in days of yore.

The way of living of Jivanmuktas or Sages differs.

One sage lives in a princely style. Bhagirata lived this kind of life, Another sage lives in a beggarly

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manner. He lives always in seclusion. One sage is always in a meditative mood. He never works. He never talks. He lives always in seclusion. Joda Bharata lived this kind of life. Another sage lives in busy crowded city. He plunges himself in service. He talks with the people. He delivers lectures, held religious classes, writes books etc. Sri Sankara led this kind of life. This is due to Prarabdha. Every sage has his own Prarabdha. If all sages have the same kind of living and the same kind of Prarabdha, this world will be like a prison. Variety in manifestation is the nature of Prakriti.

If the Vasanas and attachment to the object of the world vanish entirely and if one is in that immovable state he has become a Jivanmukta. He abides in his own Self. He rests in the non-dual Supreme seat. The Gyana vision arises in him. The light of wisdom will shine unobscured like the sun in the absence of clouds. He is never attracted to any worldly objects. He is absolutely free from delusion and sorrow. He actually feels that the Self alone pervades and permeates everywhere in this He shines with Brahmic effulgence. world. possesses equal vision and a balanced mind. He is free from longing for sensual objects, because the mind will always be made cool with Brahmic Bliss. He is bathed in the cool ambrosial nectar that dribbles from a contented and quiescent mind.

There at the summit of the hill of eternal bliss you can see now the Jivanmukta or a full-blown

WHO IS A JIVANMUKTA

Yogi. He has climbed the stupendous heights through intense and constant struggle. He did severe, rigorous spiritual Sadhana. He did profound Nidhidhyasan (meditation). He spent sleepless nights. He kept long vigils on several halting stages. He persevered with patience and diligence. He surmounted many obstacles. He conquered despair, gloom and depression. He is a beacon light to the world now. Remember that he was also rotting in those days in the quagmire of Samsara like yourself. You can also ascend to that summit if only you will.

Om Shanti!

LINITY IN DIVERSITY

Though you see variegated forms with different shades of colours, yet there is a definite unity behind them. A physical philosopher or serious thinker is struck with wonder. He has a different, sensitive pair of eyes to behold the mysteries of the universe of sounds and colours. He feels and sees unity everywhere. For a scientist, the world is a mass of electrons or force or energy. For a student of Kanad's school of thought, the world is a bundle of atoms, anu and paramanu. For a psychologist the world is all mind only. For a Vignana Vadin, it is a mere idea. For a Vedantin, this world is nothing but Brahman or Atma.

All objects are the products of the five elements. The five elements are reducible to one element, namely Akasa. Earth is gross form of water. Earth gets dissolved or involved in water. Water is gross form of fire. Water gets involved in fire. Water comes out of fire. When you feel intense heat, you get profuse perspiration. Fire is gross form of Vayu. There is heat when there is motion of Vayu. Fire gets involved in air. This whole world is projected out of one element only, Akasa.

Then again, all ergies such as enelectricity, magnetism, etc., can be reduced to one energy-Prana. They get involved in the Cosmic Prana or Hiranyagarbha. All minds can be reduced to one cosmic mind. Though expressed in different langua-

ges, the thought image is one only. The thought image for water or Apas or Pani or Jal is one.

Cows have different colours. But the colour of milk is one. There are different kinds of roses; but the scent is one. The eyes, the ears, and the tongues are different, but the power of sight, hearing and taste is one.

The feeling of sincerity is one though nations are different. When mercy, love, friendship, feeling of brotherhood operate, all are united at heart. There is one universal oneness everywhere.

There is only one language, the language of the heart. There is only one Dharma, viz: Sanatana Dharma. There is only one law, the law of cause and effect. There is only one religion, the religion of love, or the religion of Vedanta. There is only one Sun, one Moon, one Akasa, one Brahman, one Purushottama and one Chaitanya, Feel the oneness everywhere. Realise the Satchidananda Atma, the common thread of consciousness that links all these names and forms. All diversities, all differences, all qualities, which are Mayaic or mental creations, will now totally vanish. You will now recognise, feel and realise the Truth of Upanishadic utterances of sages, 'Aham Brahmasmi'. Sarvam Khalvidam Brahman. Brahman. All is Atmaiva Idam. All is Atma. All is Brahman. OM only.

Unity is eternal life. Diversity is death. Unity brings consord, harmony, supreme peace. Diversity

brings discord, disharmony and restlessness. Unity is Divine life in Spirit. Diversity is Asuric life in matter.

May Unity be our centre, ideal and goal. May we all attempt in right earnest to secure an immortal life of supreme joy in Advaitic unity of consciousness. May that Brahman of the Upanishads guide us, enlighten the path of unity and remove the obstacles in the path of our realisation of the oneness. May the blessings of Brahman be upon us all! May the blessings of the Almighty Lord be upon us all! May we all endeavour to bring about unity amongst mankind!

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REAL EDUCATION

The spiritual seed must be sown just now. Offer a fragrant flower to the Lord. It is a great offering. When you are young, you must do Japa, Kirtan, meditation, study of religious books. If you sow the seed now itself, it will strike deep root, blossom forth and yield the fruit of immortality.

Real education is that which makes you realise your Self or Atma Real education is that which helps you to control the mind and the senses and lead the Divine Life and realise the Satchidananda state. Real education is that which helps you to annihilate egoism, which enables you to attain immortality. Real education is that which helps you to attain the final beatitude which is the summum bonum of your existence.

You will have to put what you have learnt into practice. Then only will you grow. Control the mind and the senses. This is the time for you to spend a few hours or a few minutes in prayer Be regular in your prayers. Make it a habit to get up at 4 a.m. This is Brahmamuhurtha- very efficacious for Japa, prayer and meditation. Take care of your health. Practise Asanas and Pranayama. There is no system of exercise so effective as the Asanas. They nicely exercise the endocrine glands and internal organs. They facilitate good circulation of blood to various organs. Take Satwic food. Cultivate divine virtues Study Gita. If you are earnest, if you aspire fervently, and pray devotedly,

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you will become a Jivanmukta (liberated Sage) in this very birth. Tarry not. This life is meant for Self-realisation. Life is short. Time is fleeting. Attain this Self-realisation through Japa, meditation, through selfless service. Utilise every moment in selfless service. Take part in some socio-spiritual service Purify your heart through selfless service. In a pure heart which is serene, which is free from passions and sense appetites will the divine light descend.

One of the qualifications for a student of Yoga is serenity. Make the mind serene. You should know the science of controlling the senses. On account of Ragas (passion) the senses move towards the objects. But a Dheera (spiritual hero) restrains them and turns the mind inward. This university education will not make you a Dheera. It is mere chaff when compared to the knowledge of Brahma Vidya (knowledge of Brahman).

University education will not help you to attain perennial joy. Passing the M.A. degree examination, writing a thesis and getting the Ph. D. degree will not help you to attain this. Only a knowledge of Brahma Vidya will enable you to do so. You should be a Dheera. For a Dheera the world has no attraction at all. You are attracted by a little colour, a few ginger biscuits. You have become a slave of the Indriyas (senses). You want strength born of discrimination. However great you may be intellectually, you are a mere plaything in the hands of Maya (illusion). The saints and sages are the repositories of this

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wisdom which can give you bliss and which can make you really rich. You may be a millionaire, but if your mind is filled with desires, then you are a beggar of beggars. A little Vichar (enquiry into the nature of the Self) and a knowledge of this Self will enable you to rest in your own Swaroopa (essential nature. Then you will become a king of kings. You must realise that you are Satchidananda in essence: you are the Supreme Soul. Your nature is not sorrow and worry. Somehow this sorrow and worry have come. Bliss is your real nature. You are the Creator, Preserver and Destroyer. Let me remind you all of the last word of the Upanishad-Tat Twam Asi-That art thou. Accidentally you have forgotten this. Feel now: "I am not a clerk; I am not a poor man." Your real nature is Satchidananda--Existence, Knowledge, Bliss Absolute.

This is the message of Vedanta. In essence, there is One Homogeneous Consciousness. From that Consciousness the ears and other senses get their strength. That power, that wisdom, that light, That thou art. How much strength you get. The wealth of all the world is yours. The message of Vedanta is the message of Unity, Oneness of Consciousness. Just feel for a moment: "I am not Mr. Abraham, nor Mr. Sundaram"; feel that you are the All-pervading consciousness, not only of the whole world, because that is only the foot-print of a calf, but of the whole creation and beyond also. That is your nature. Now sing with me. I am your friend. I am your own Self. We have become one now.

ETHICS OF THE BHAGAVAD GITA

THE SUBTLE MIDDLE PATH

"Prakasham cha Pravrittim cha Mohameva cha Pandava Na Dweshti Sampravrittani Na Nivrittani Kangkshati"

This Sloka beautifully sums up the philosophy of the Middle Path The sage standing on the firm rock of Self-knowledge calmly lets the three currents of Sattwa, Rajas and Tamas flow by, without courting one or running away from the other, knowing that they belong to a realm where he might appear to be, but to which in truth he does not belong. He knows that in the All-pervading Light of Satchidananda (that alone IS), the Jiva is a spark that flits about, changing apparent shapes, changing places, and changing directions—now moving upwards—now going forward and now diving downwards—but all the time in that Light of which it is an integral part and with which it soon becomes one.

This understanding cautions you to avoid the twin-error of depending entirely upon self-effort or upon Divine Grace. The universe is maintained by Divine Grace—just as the Spark which is but part of the Flame flits about only within the Flame controlled by its currents—but the individual's self-effort is an integral part of the Divine Grace. Even in this extremely vital factor in Sadhana, one should avoid the extremes. Therefore, the Lord declares; "One is one's own enemy; and one is one's own greatest

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benefactor. You will have to raise yourself by your own self". And at another place He says: "I give him Buddhi-Yoga, by which he attains to me." and "Renounce all Dharmas and surrender to Me; I will liberate you". The insistence on self-effort is to prevent the Sadhaka from insincere and fruitless surrender; and the call to surrender is to curb his conceit. Wisdom lies in adhering to the Middle Path of intelligent self-effort based on a thorough understanding of the truth that it is His Power and Grace that works and the Sadhaka is only an instrument-Nimittha.

secret of this Nimitta-Bhavana is The nonattachment. It is on account of this that the is often termed as Anasakti-Yoga. Gita-Yoga Repeatedly the Lord asks you to work without attachment to the work itself (which results from identifying yourself with the doer of the act) or of the fruits (which results in your taking a birth again in order to enjoy them). This Anasakti is not an inert dissociation with the affairs of the world; nor is it the life of a living and breathing corpse. It is dynamic detachment! It is to bring out this truth that the Lord explains that in external appearance the actions of a Juani and those of a Samsari look alike, but the Samsari performs actions bound to them by the bonds of attachment, whilst the Jnani does his work completely detached. The underlying secret is this: attachment and detachment belong to the plane of intelligence and are not to be mistaken for gross external behaviour.

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Nimitta-Bhavana secret of this is The nonattachment. It is on account of this that the is often termed as Anasakti-Yoga. Gita-Yoga Repeatedly the Lord asks you to work without attachment to the work itself (which results from identifying yourself with the doer of the act) or of the fruits (which results in your taking a birth again in order to enjoy them). This Anasakti is not an inert dissociation with the affairs of the world; nor is it the life of a living and breathing corpse. It is dynamic detachment! It is to bring out this truth that the Lord explains that in external appearance the actions of a Inani and those of a Samsari look alike, but the Samsari performs actions bound to them by the bonds of attachment, whilst the Jnani does his work completely detached. The underlying secret is this: attachment and detachment belong to the plane of intelligence and are not to be mistaken for gross external behaviour.

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The plane of gross physical activity is the rlane of matter; and all matter is governed by material laws. That is why the Lord declares: Sadrisham Cheshtate Swasyaah Prakriter-Jnanavanapi; Prakritim Bhutani Nigrahah kim Karishyati. Only the ignorant people will argue why the sage eats, breathes or sleeps and why his body is subject to diseases and old age. Should a sage walk on his head? Should he eat stones and mud in order to convince you that he is a sage? Then what is the difference between a mesmerist, a charlatan and a Sage of Self-realisation? The sage's body belongs to Nature and is composed of the elements. The most impo tant difference between you and a sage is this: you are attached to your body, the sage is not - he treats instrument in order to fulfil the as his Lord's Will here and as he understands that the instrument is subject to the Laws of Nature, he is not troubled by the different conditions it passes through. Here, again, is a doctrine which the evil minded man might use to cover his sense-hankering. Therefore, the Lord, while describing the state of a Sthitha Praina, asserts that his senses are completely restrained. There is a great truth hidden here Senses must be controlled completely; but use your intelligence and commonsense in this respect. Do not jump to the extreme of trying to go against Nature. Do not think that 'control of the tongue" means starvation, and "control over sleep" is complete sleeplessness. Do not think you can conquer heat and cold by standing on burning sands at

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ETHICS OF THE BHAGAVAD GITA

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midday in summer and in ice-cold water at midnight in water. These misguided practices are characterised by the Lord as actions that torture 'Him Who dwells in the body." What is needed is an intelligent understanding of your nature, your body, your mind and the desires and cravings that lurk in it. By intelligent methods of self-denial you should strive to acquire control over your mind and thus to wipe out the desires and cravings in the mind. Sense-control is an inward process; and, though physical abstinence from sense-objects helps, it is restraint of the inner Senses that is important. This is possible; for it is above and beyond the realm of matter and with the help of a pure Buddhi through which the Light of the Self shines, one can easily restrain the senses. (Ch. III-42-43). But all the time the aspirants should tread the subtle middlepath which is neither forced restraint nor indulgence.

In all this endeavour the aspirant is sustained by hope and goaded by the "rarity of achievement". The Lord gives you the staff of Hope when He declares; "Even a little of the practice of this Dharma saves you from great fear". "No effort goes in vain." "Never does the man who does good come to grief." If not in this, in your next birth, you will attain Moksha! "Even if the wicked among men rightly resolves, he is truly to be considered a Sadhu; he will soon attain Me." Hopes, hopes and hopes—the Lord showers on you with all His hands. But He will not let you yield to complacency! He will not let you slip into inertia. That is why He says: "One in

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a million strives to reach Me; and among those who strive, one in a million realises Me." "After several births of perfect living, one realises Everything is God; and he is a rare being." Thus, here too, He would not allow you to succumb to complacency or to despondency; hopeful, yet realising the magnitude of the task, He commands you to march boldly forward and reach the goal here and now!

Thus in your basic philosophic concept, in your understanding of nature, in your Sadhana, in your dealings with the external world-in everything-the Lord exhorts to tread the subtle middle-path that leads you straight to God. May you all attain God realisation here and now!

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WORLD PEACE

The cause of quarrels, fights and war is ignorance. Selfishness, greed, egoism, hatred are all born of ignorance. They are products or modifications of ignorance. He who has realised oneness of life, unity of consciousness will never engage himself in strife or quarrel.

Only removal of ignorance can stop all future wars and dissensions. Spiritual culture, ethical education, measures that are best calculated to instil love and sense of unity in men and women can prevent nations from resorting to war.

Every 'man or woman should have a clear and comprehensive understanding of the goal or purpose of life. All people should get spiritual training and ethical culture.

Spiritual universities and Yoga institutions should be started in all parts of the world.

The Sanyasins, Yogins, Mahatmas, Mandaleswars, Bhagavatas of India should start a vigorous, organised propaganda. Only they can set matters right; they alone can create a new era and a world order. They alone can create a new spiritual atmosphere of peace. They alone can think calmly and handle the situation. They are selfless people. They have no selfish motives. They live for the well-being of humanity. They should be given a free hand in the shaping of the destiny of the present day. They will render all possible help to effect peace and unity.

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Spiritual organisation of Sadhus and Sanyasins is very necessary. This work must be started now. Only then post-war constructive work can be done very effectively.

Presidents and Prime Ministers of the world States must have good training in Yoga and study Vedanta. They should be pious, God-fearing, kind and merciful. They should all lead a divine life. Then only can they do good to their peoples and the world at large. They should come to India for training in Yoga.

If all people begin to religiously practise Yama, kindness and mercy, how can they at the same time stand with weapons and guns in their hands to destroy each other?

Any international league or pact or treaty without a spiritual basis will totally fail to bring about lasting peace and happiness for the world. War will again break out after some time with redoubled vigour and increased hatred; more machine-guns and aeroplanes will be constructed.

All people should become vegetarians. That will help them to grow in spirituality and practise Yoga and ethics.

Akhanda Kirtan Centres must be started in all parts of the world. All people should practise common meditation and prayers in the early morning hours. Scriptures that treat of Bhakti, Yoga and Vedanta must be studied by all. These books should be introduced in all schools and colleges of the

world. Study of Sanskrit must also be made compulsory.

Students should be trained in Karma Yoga or selfless service.

Sadhana Weeks should be conducted twice or thrice a year in each spiritual centre. Every town must have a spiritual centre.

Sanyasins should become advisors to Government.

They should guide the presidents and Prime Ministers.

Nations neglect to lead the divine life. They forget all about the teachings of Lord Jesus's Sermon on the Mount. Hence they are more materialistic and forgetting their essential divine nature. This is the real cause of the present war.

There should be several Yogic Research Institutes. Here whole-time aspirants should lead a life of pure meditation and research into their own Selves.

The world should be flooded with spiritual bulletins and literature and Yoga magazines.

If the above measures are put into practice, you will have a real heaven on earth. There will be Satya Yuga or Ram Rajya again. There will be no necessity for building aeroplanes or making machine-guns.

Remember friends! that the salt of life is selfless service, the bread of life is universal love, the water of life is purity, the sweetness of life is devotion,

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the fragrance of life is generosity, the pivot of life is meditation and the goal of life is emancipation or Moksha.

Remove suspicion, hatred, ill-will, jealousy, selfishness. Establish peace in your heart by meditating on the ever peaceful Self or Atma, who dwells in the chambers of your heart. Then only will you be able to establish peace in the world. Individual peace alone can lead to the establishment of universal peace.

You have already witnessed the horrors of the war. When all the dear relations have perished, when the whole land is devastated, when the resources of the country have been drained, how can there be happiness when one begins to rule?

May there be peace, plenty and prosperity through out the whole world! May all nations be united by the bond of love! May all recognise the oneness of life.

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THE LIFE DIVINE

Religion produces a living influence on the heart and life of a person. It affords spiritual food for the mind. It transforms man into divinity. It is Life Divine. It melts, purifies and changes the heart. The foundation of religion is faith. Its superstructure is Self-realisation. Its walls are holiness, truthfulness, purity and non-injury. Discrimination, dispassion, serenity, self-restraint, one-pointedness of mind and aspiration are the bricks. Love is the Cement.

Social customs and conventions have been given the status of religion by ignorant people. These social customs and conventions cannot, however, be called religion. They are changing from time to time according to the needs of the society or the exigencies of the occasion for the preservation of society and the spiritual well-being of the individuals.

You cannot call social customs and conventions as religion. Religion is eternal and unchanging. If you strictly follow it, it will lead you to eternal bliss and freedom from the trammels of birth and death.

All religions point out the path to God-realisation or perfection or freedom. All religions are essentially the same. Real religion is one. It is the realisation of oneness or unity of the Self. It is the religion of love or heart. All religions are the different versions of the one religion of Oneness and Love.

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Man forgets all about his religion on account of ignorance or lust for power and greed. He has become irreligious. So he has come down to the level of the brute. He has lost all sense of morality. He does havoc. He creates mischief. He stabs, loots and burns houses. The law of the jungle prevails What a disgraceful, deplorable state!

If man always remembers the essential unity of all selves, if he is religious, if he has really understood that all beings are one, that all are children of one God, if he has knowledge of the law of Karma, the teachings of saints, prophets and seers, if he has understood the illusory nature of this world, he will never think of doing any harm to others in thought, word and deed. He will never manufacture bombs. He will never think of Self-aggrandizement. He will be ever leading the Life Divine and be happy for ever. He will be ever serving others. He will contribute all in his power towards the happiness of others.

Irreligious life is the cause of war and riots. Irreligious life is the cause for restlessness, power-politics, party-politics, division, separation, murder erson and all sorts of disgraceful, abominable, heaven-closing brutal acts.

A really religious man is a veritable God on this earth. He is a cementing, synthetic force. He is all love. His heart is filled with mercy, kindness and affection. He is a blessed peace-maker. He is a superman.

Quoting scriptures will not make one religious. Taking one meal a day, the bending of the knees, standing upon the head for three hours or on one leg till sun-set, practising Vajroli or Nauli, doing Tratak on the sun, will not make one religious. Religious life is a life of rigorous discipline. It is the annihilation of the lower self and a rich life of bliss and fullness in the Eternal

Take away religion Then man lives to no purpose. He is far away from the purpose of his creation. Life is a dreary waste here. There is no living without religion. It is only religion that makes existence valuable and fills the mind with love, devotion, serenity and cheerfulness. True religion shows its influence in every part of your conduct and makes your life sublime and divine. Religion is the tie that links man with his creator.

Religion is the foundation of society, the source for all good and happiness, and the basis of all virtue and prosperity of the individual and the nation. C vilization, law, order, morality and all that rievates man and gives peace to the nation are all the fruits of the practice of religion

Religion teaches men their near relation to God and produces in them the spiritual awakening of divine consciousness; it generates in them vigorous, sublime thoughts. Religion is mixed up with your very being and daily life. It gives you security of perennial joy, eternal life and everlasting bliss and new hopes when all mundane hopes disappear.

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Religious life is the greatest of all blessings. It lifts a man from the mire of worldliness, impurity and infidelity Intellect is vain if it is not illumined by religion. Religion does what philosophy can never do. If you live in accordance with the rules of religion you will attain wisdom, immortality, ever-lasting peace and eternal bliss. You will become the wisest, the happiest among men of this world

Religion is the final centre of repose and undying peace. It is the goal to which all things tend. It is the impregnable citadel of virtue and purity and everlasting bliss. It is an invincible fortress which cannot be destroyed by any number of atomic bombs.

Peligion is not a dogma. It is not mere prayer which one offers when one suffers from severe intestinal colic or chronic dysentery. It is pre-eminently life in the Eternal or the Everlasting Silence. It explains to the ignorant the nature of the Unseen or the Unknowable and shows the way to realise Him.

May you all lead a true religious life and thus attain the final beatitude or Immortal Bliss!

D VINE NATURE OF MAN & THE WAY TO UNFOLD IT.

Peaceful, auspicious and beautiful, radiant. everpure and immortal is the nature of the inner Consciousness, the Atman that pervades all creation.

It is on account of the wrong superimposition of multiple unreal traits upon himself that man becomes ensuared, miserable and imperfect. A little reflection introspection and inquiry will reveal that in the heart of every human being there is an impulse for self-awareness, an urge to know, to be happy and to be deathless. This reveals that man's real nature is Sat-chit-ananda, or existence, knowledge and bliss absolute. This is your birthright. If you deny yourself this, then you abrogate the very purpose of life.

All aspects of the human consciousness such as that of the libido, race, parentage, intelligence and power are not representative of what one really is. These aspects depend upon the factors that are not permanent. They change when things change. They also change when the individual alters his thoughts, mode of living, or his philosopy and view of life. One can easily see how the outer layers of inhibitions, habits and aptitudes are shed and acquired from time to time in accordance with the changing circumstances and self-effort. But the Soul Consciousness, however dormat it may be, cannot be shaken

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off by anyone, since it springs from the depth of

To manifest this inner Consciousness is the essence of spiritual life. This is the goal of every human being. The purpose of life is to eliminate all that is negative and evil in man's personality and to develop in himself all that is sublime, good, auspicious and noble This is done through the means of self discipline and righteous living.

Cultivation of positive traits such as purity, truthfulness, nobility, unselfish love, forbearance, humility absence of anger and greed and lust, spirit of brotherhood, self-sacrifice, integrity, composure of the mind, and restraint of the senses, form the various disciplines in spiritual life. Renunciation of attachment, pride, egoism and all worldly desires are the basic requisites for Self-realization.

Beloved Sadhak! resolve anew to lead the spiritual life with utmost sincerity and perseverance. You should ever endeavour to correct your defects and mistakes, not under the burden of shame or a guilty-complex, but with an earnest desire to evolve yourself ethically, morally and spiritually, so that you need no longer be tormented by mental conflicts, sorrow and suffering, but set upon a new vista of joyous experiences and spiritual fulfilment.

May there be peace, prosperity, and well-being all around May all be happy. May the blessings of God be upon all.

STORY OF SWAMI SIVANANDA

I met both Purohit and Pande at Bombay. They have benefited very much by staying in the Ashram. I hope they will help to create a better atmosphere in the Bhavan.

-H. E. Shri K. M. Munshi, Governor of U. P.

Your loving gifts, the Sivananda Upanishad, the Towering Saint and Purusha Suktham, etc., came to me. The Sivananda Upanishad is a wonderful work which is in fact a dream come true. It portrays the saint in his various moods—the smiling Siva, the laughing Siva contemplating Siva, meditating Siva, lecturing Siva and all the Sivas, which a disciple will long to see. It gives me a strange feeling of nearness to my dear Gurudeva. And, again, the letters on the opposite pages: you just talk to me through those pages.

—M. Srinivasan, B.Sc. (Hons)

Jamalpur

Swami Sivananda is my God.

For the past one month I have been poring over his Upanishad Drama.

The book "Radiant Health through Yoga" is immensely interesting.And, Sri Gurudev's gracious words of encouragement have rid me of all diffidence in the matter of practice of the Asans and Pranayama.

Gurudev's books are my spiritual treasure. W. Namost reverent devotion for the Guiding Star of Humanity,

-R. Padma, B.A.,

SIVANANDA UPANISHAD is really beautiful, thrilling and soul-inspiring. It is invaluable treasure indeed.

Even if the disciple forgets the Guru, the Guru will never forget the disciple. Chaitanya cannot find words to express his gratitude for his silent and loving grace that he is continuing to shower on him.

Chaitanyananda,
 Taffna

We often think of Swami Sivananda, of the sweetness of his God-intoxicated personality, and of his splendid work.

We also occasionally receive literature from his Publication Department. Many people here benefit from his books through our Library.

Haridas Chaudhuri, M.A., Ph.D.,
 Cultural, Integration Fellowship,
 San Francisco

Words cannot express my joy on receipt of THY loving post card.

I am sure the Birthday of my most beloved Guru Maharaj will be celebrated here on a grand scale although my heart will be at THY LOTUS FEET at Ananda Kutir praying for THY long life.

SIVANANDA UPANISHAD is my Gita for daily Prayers which I have not yet completed reading, but the TOWERING SAINT OF THE HIMALAYAS by Sivananda-Margarita is something unique. I thought of writing to this great devotee of Sri Gurudev thankirgher for what she has done in allowing devotees of Sri Gurudev like my humble Self, Sivananda-Savitri and the children to learn at her holy Feet what is real Bhakti to one's own Guru She has already reached a higher stage in the spiritual plane by THY GRACE and blessings, and I felt to myself that we should also earnestly endeavour to be worthy of THY unbounded LOVE towords us before I could open my heart to that great and noble lady! May we therefore beg of you to shower THY Blessing and show us the way to reach the Abode of Bliss.

—Sivananda-Nilakantan, Calcutta.

Swamiji, I am much beholden by your kind love and I think a light has begun to shine in my path. I pray to Siva, and to you Swamiji, that the light in question may be allowed to shine for ever with ever growing lustice.

-Kameshwar Prasad, Monghyr.

I hasten to inform Swamiji that he has squeezed out of me all attachment to mundane objects, as if by a wand of magic. I feel highly dispassionate. The non-dual Awareness has emerged with re-doubled Light and with complete blissfulness. I now dance in joy and bathe in peace. Thou hast bestowed on

me much more than what I had prayed for. This is Thy Gracious and Compassionate Glory. I find no words to express my gratefulness.

Reading Thy Upanishads has become a Kalpavriksha and a nectar. Each letter of the Upanishads brings forth new light and opens new doors of the Inner Eye. I am feeling one with the Infinite.

My beloved Guru Dev
Nothing exists except Thee,
I am neither body nor mind
I am merged in Thee and Thee alone.
Thou art Satchidananda Swarupa
Thou art Infinite Eternal Bliss
Thou art all-pervading and permeating
Thou art the great glorious Formless,
The final beatitude of Life.

I am merged in Thy Infinity and Eternity, yet so long as the body lasts, I am thy child and I wash Thy holy feet with actual tears from my eyes for thy unique Kindness and unparalleled greatness.

I am thine. Oh, Lord! Keep me always with you. Command: my Lord.

-R. R. Tiwari, M.A., L.L.B., Lashkar.

My wife and I read Swami Sivananda's books with great pleasure and interest. One derives inspiration from them. We are greately indebted to him.

-Colonel A N Chopra.

Director of Medical & Health
Services,
Uttar Pradesh, Lucknow.

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Each letter from the holy hand of Swami Sivananda brings a fresh inspiration and I am really fortunate to enjoy the precious blessing from Swamiji which form the most solid treasure of my life.

I am again in my old surrounding, except that I have changed my old lodging. Mataji and Ramakrishna pay their profound reverence to Swamiji. Let me see when I pass some precious time in the shadow of His Holiness. Surely, there is a divine programme everywhere. I wish I could understand it, follow it and attune myself to it. Divine blessings are indispensible.

— Vidyananda, Allahabad.

The efficiency of the Blessings of Swami Sivananda can never be described in words. His Holiness picture is engraved in my heart and I always meditate at his lotus feet. Sometimes I see His Holiness in my dream singing "Kirtan" and some time talking with me but soon as I open my eyes, His Holiness disappears. I do crave His Holiness' blessings so that His Holiness may kindly stay in my vision for a few minutes more even when I get up from slumber and give me 'Sakshat Darshan. My prayer, I am sure, would be answerd.

—Umakant Shukla, Hajipur, P.O.

The number of days I get to spend in your Ashram Swamiji, are the only happy days of my life. In your Ashram I breathe peace, love, bliss and purity all around: I wish and pray that the whole world had an

atmosphere like your Ashram and then there would be no hatred, disputes, murders, cruelty and dishonesty anywhere.

Wonderfull are the tunes of your Kirtan songs. I am not a singer but very often I find myself humming those tunes whether at leisure or at the office-table. Your books, Swamiji are my constant companions and their reading gives me not only peace and joy but I find that you have made the road to God-realisation so easy through them and with your simple but solid teachings.

I dream of your Ashram so often and may be that one day you may find me a permanent member of your Ashram.

-J.K. Bhatia, Boorkee.

RADIANT HEALTH THROUGH YOGA, SIVA-NANDA DAY-TO-DAY which are thrilling both in contents and get-up. I have already gone thro' two of these and I am pouring over the third. That vibrations from Rishikesh could go and transform a Swiss lady in far off Geneva, speaks of the high potential of the spirtual power station of Ananda Kutir of which your Holiness is the dynamic Head.

—C. Bhanumurti, B.A.,L.T, F.T.S., Retired Headmaster, Kakinada

Thank you for your letter of the 17th July as well as for the four bundles of books received with your blessings for inclusion in the Deshbandhu Memorial Library, Darjeeling, as requested in my letter.

I am grateful to you for this generous gesture. I am quite sure that the readers of your books, who are not small in number, cannot but benefit from their study and feel inspired as its result.

> —U. C. Mukerjee Governor of west Bengal Raj Bhavan, Calcutta

Your Holiness'kind letter of the 25th June 1955 duly received and it made my humble self feel the greatest happiness that a man in my humble position can ever dream of. Only due to my humble prayers to the Lord in my last janma, I was fortunate to be the recipient of such blessings from your Holiness. Your Holiness'instructions shall be followed to the very letter and spirit. Here I wish to convey my humble prayers to your Holiness for guiding me to achieve the grand Goal.

Your Holiness' award of the title "Asthana-Nadaswara-Vidwan" received yesterday with the greatest Joy. This poor man is not able to find any way to express my humble feelings and gratitude to your Holiness. Your Holiness' grand blessings to my humble self in connection with the celebration of my receipt of the title Nadaswara-Kalanidhi held at Bhoothapandy on the 17th July 55, was duly communicated to me by my well-wisher Sri S. Vaidyanathan and I wish to express my humble prayers and gratitude for the same.

From the moment this devotee had the fortune of having the Darshan of your Holiness at Rishikesh, I was a changed man as your Holiness had predicted. From the very moment I stepped in at Kovilpatti I was the recipient of a great receptional and receptions to me from all places are flowing in and I was the recipient of innumerable advances for my melam from all parts of South India and Devi Mahalakshmi is showering her choicest blessings on this humble devotee of your Holiness. This sudden turn of events in my career is only due to my getting the great and choicest blessings from the great saint like Your Holiness

K. P. Arunachalam,
 Kovilpatti.

My hope is that this letter will find Swami Sivananda in the best of health, for such a personality that he is, is rare to find. We know his only aim is to show people the path of righteousness and virtue. Many a faltering and disappointed heart got a solace and succour from him. His words are as if they were drops of nectar which vitalise the hearts of men. He is the beacon-light which shows men their proper path through darkness and inspires them to do good deeds.

The poems by Sri Ram Premji are really excellent which throw a glimpse on the bright and illustrious life of his. I wish he may continue writing a good poetic compilation. The poem by Sri Surendraji is also very good.

—Swami Shivswaroopa, Sikindarabad It is the conviction of my experience that Swami Sivananda is a universal God-realised prophet. He has no equal in this present age.

Major-General A. N. Sharma,
 I. O. Pattiar.

My friend Sri G. K. Menon, has improved due to his faith in Sri Guru Dev, and regular Japa of Maha Mrityunjaya Japa. He wanted me to convey his humble Pranams and he would be writing to Sri Guru Dev as soon as he is able to regain strength to move about. The sudden attack and the rapid recovery are, as he has expressed is another "miracle of Sri Sat Guru Maharaj."

—Sivananda Nilakantan, Calcutta.

The good and holy and delightful affection Gurudev extended to this humble self is due to his being "Lord of Love and Mercy." His Holy Lotus-feet is my refuge. His Holy Self is my Light and Salvation. His Grace will lift me up. Otherwise my own weight will sink me down to the lowest depths. I feel truly wonderful and blessed indeed, that this humble self has become a Patra for his Prema. It is due to generosity and infinite greatness of my Guru Dev. Let my heart be filled with humility so that I may become worthy of his love. He is Divine Incarnation of Love for-all. His sweet love is my true happiness and security in spiritual life.

-R. R. Joshi, Madras.

THE GRAND MISSION OF SWAMI

BY ARTHUR APLANALP, LONDON, W. I.

It is with great pleasure and satisfaction that I learn of Swami Sivananda's most noble work in trying to uplift mankind, not only physically but also spiritually. The latter, of course is even more important than the former and the world is badly in need of such teachers as you. With the right religious and spiritual attitude of men this physical planet would be a veritable paradise to live on. So, once more, I may be permitted to convey to Swami Sivananda my heartiest congratulations and sincere appreciation for his grand mission. Nothing would please me more, than to have an opportunity of visiting his place and to convey my greetings to eye to eye and heart to heart. And, if all is well, I shall certainly endeavour to do so.

SOME BOOKS OF SWAMI OMKARANANDA

SHAKESPEARE ON SIVANANDA is a tour de force linking Shakespeare's ideas and Swamiji's life; it is a feat of strength and skill trying to portray the life and ideals of Swami Sivananda by quotations from the universal poetic genius, Shakespeare.

SIVANANDA AND THE MODERN MAN reconciles higher science and higher religion. The

author says, "Sivananda is a being cast in the mould and spirit of a Buddha and a Christ." The book describes Swami Sivananda as a spiritual superman.

What is the philosophy of Swami Sivananda, according to the book, EVERYMAN'S PHILOSOPHY OF SWAMI SIVANANDA? "The goal of life is Godrealisation, the world is relatively real, while God is absolutely real, the unseen Self is real and the seen self is unreal, the soul is separate from the body and is immortal. God is beyond the senses and the mind but can be realized by intuition which enables us to have a mystic experience of God, and we must practise all the Yogas to attain such a supreme realization."

The last book describes Swami Sivananda as "an example of the spiritual possibilities of our nature and being."

Dewan Bahadur K.S. Ramaswami Sastri,
 Madras.

MEDICAL ORGANISATION

The Sivananda Charitable Hospital here has been the Living Monument of

SRI SWAMI SIVANANDA'S MOTTO

"Service of the Sick is the most potent form of Sadhana"

This Hospital has been rendering magnificent service to the people of the neighbourhood the majority of whom are either Mahatmas or poor villagers far beyond the reach of expert medical aid.

The Hospital is growing into a big institution, the nucleus of a nation wide Sivananda Medical Organisation proposed by Maj.-General A. N Sharmaji. The Hospital has already been equipped with an X-Kay plant, Diathermy, Ultra-Violet and Infra-Red Lumps, besides a good clinical Laboratory with microscope, etc., and has a dozen beds for in-patients who are provided with not only the treatment, but diet, etc., free.

Voluntary contributions in cash or in kind (drugs, dressings, hospital equipment, tinned foods for invalids, etc.) will be gratefully accepted by:

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IT EXISTS TODAY

TO SERVE YOU!

By dissemination of spiritual knowledge far and wide By training spiritual aspirants in Yoga and Vedanta through the Yoga-Vedanta Forest University,

By the establishment of institutions like,

- i. The Sivananda Charitable Hospital,
- ii. he Sivanarda Primary School,
- iii. The Sivananda Ayurvedic Pharmaceutical Works,
- iv. The Viswanath Mandir,

in order to exemplify in themselves the tenets of Life Divine, to inspire and guide mankind, and to give a lead to the leaders of the world.

THE INSTITUTION IS ENTIRELY MAINTAINED BY YOUR SUPPORT AND CO-OPERATION!

YOUR CONTRIBUTIONS WILL ENABLE US CARRY ON THIS WORK ON A GRAND SCALE!

Your token of goodwill, support and co-operation will be gratefully welcomed and acknowledged by:

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SIVANANDASHRAM

(Sri H. L. Sharma, M.A., LL.B.)

Sivanandashram, having a great realised saint in its midst, holds a message today not only for India, but perhaps for the whole of the world. This message is not given in the form of sermons. It is a living demonstration of the great truths passed on from age to age, the Ganges flowing by its side carries the message of the hoary ages, of the saints and prophets who must have done their Tapas on its banks. We find the same message personified in our Gurudev, Sri Swami Siyanandaji Maharaj That message is not something very abstract We find this message beautifully expressed in the daily life of the Ashram, beautifully and practically expressed from morning till late at night. Every activity here has a message replete with spiritual significance.

SRI SWAMI SIVANANDA

(Sri H. L. Sharma, M.A. LL.B., Educational Adviser to the All-India Congress Committee).

In India especially there has been a tradition that even the monarchs and emperors would come down from the thrones and prostrate at the feet of great saints. Here is a great living saint amidst us today,—Sri Swami Sivananda. Our economic ills, our social ills, our political ills can all be solved if we apply the same message, the same spirit which is so beautifully exemplified in all the activities of his Ashram. The appeal is not only to the ear, but to the mind, heart—a total integrated and synthetic message that he is giving in a wonderful way.

I used to think that Yogins would be very grave, very serious and frowning but I find that the Divine Lila is all conveyed by Swami Sivananda in a smiling, humane way. Whether it is the printing press, whether it is Annapoorna hall, whether it is Ayurvedic Pharmacy, each one is there to give you a message that goes beyond this age, and I feel that if the same spirit could to-day be projected in our individual wills and also in our social and collective will, we will find that most of our problems are solved.

Here we find that Swami Sivananda's message has already gone beyond India and as you see, the result is we find Sadhaks from far off countries, from Canada, Greece or Australia or France thronging together in the Sivanandashram. This symbolises the international spirit and I feel that this is a great and glorious feature for the modern age and if the same spirit could be projected, by all, all the problems of our times would be solved. I humbly prostrate before my Master. May his message echo forth in all corners not only in India, but in all the world.